

THE  
CRITICAL REVIEW.

For the Month of *August*, 1762.

ARTICLE I.

*A Dissertation on Miracles : Containing an Examination of the Principles advanced by David Hume, Esq; In an Essay on Miracles. By George Campbell, D. D. Principal of the Marischal College, and one of the Ministers of Aberdeen. 8vo. Pr. 4s. Millar.*

THE little Essay on Miracles thrown out carelessly by Mr. Hume in his Inquiry concerning Human Understanding, hath, for some years, been considered as the touchstone of wit and subtilty. For this reason every gentleman of the sacred function, warmed either by zeal for religion, or ambition to display his polemical talents, immediately enters the lists against the northern champion, and discovers, after a few flourishes, that the gauntlet was too heavy for his strength, or the opponent too alert in the use of his weapons. For our own part, we have always considered this subject as merely speculative, from a conviction that Mr. Hume is too good a politician, and too sound a philosopher, to attempt overthrowing the religion of his country. The Essay on Miracles was a necessary link of that chain of argumentation, formed to ascertain the objects of human reason, and to prove, that matters of fact are incapable of the same kind of proof, as propositions discoverable by the mere operation of thought. If the author hath been seduced into conclusions unfavourable to Christianity, it appears to have been without design ; and indeed the necessary consequence of that hypothesis, framed for describing, separating, and classing under their proper divisions, all the different operations of intellect. No man will deny the utility to just reasoning of an exact analysis of the powers and capacity of human nature ; to effect which was certainly Mr. Hume's intention, and not to subvert opinions of the last importance to society, whether in a

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philosophic view they are true or false. Inattention to this circumstance has raised a loud cry against a writer equally unexceptionable in his morals, and respectable for his abilities. His opponents have not distinguished between an accidental inference from a general doctrine, and a settled purpose to establish that inference. Had Mr. Hume's whole metaphysical fabric been erected to shew the absurdity of those testimonies of our holy religion, which are deemed infallible, we should readily assist in pulling down the deceitful structure, which, under pretence of enlightening the human mind, only obstructed its prospect of eternal felicity; but we entertain very different sentiments of his design, and persuade ourselves that arguments which he made use of to illustrate a philosophical hypothesis, have been supposed, by heated zeal and jealous superstition, to be originally levelled against religion. It is true, Mr. Hume has through all his works expressed himself with great freedom and boldness. He is every where the philosopher, who seeks truth without regard to received opinions or prejudices. As an historian he unmasks hypocrisy, even in the sacred function; as a philosopher, he exposes error, without dread of the consequence; and we question much, whether the liberties he has taken with the sacerdotal character, have not contributed more to stigmatize him as an enemy to revealed religion, than all he has alledged in his *Essays on Miracles and Natural Religion*.

The ingenious critic before us, indeed, abstracts himself from all consideration of the general tendency of Mr. Hume's writings, and confines his remarks intirely to an accurate scrutiny of the arguments advanced against miracles, as supported by testimony; but this likewise is injurious and unfair to his author. Penetrating and sagacious as Dr. Campbell certainly is, he must confess there is a wide difference between a corollary and a formal proposition, at least with respect to the author's intention; as the latter contains a truth consequential rather on some particular step of the demonstration, than flowing immediately from the proposition. Thus we observe in geometry, that many important truths arise in the course of investigation, which were never thought of when the original theorem was propounded. The doctor is indeed too liberal and candid to appear influenced by the reflections thrown upon his own order; yet we may conceive that he smarts under them, from the manner in which he represents the tendency of his author's doctrine in this *Essay*, considered distinctly and separately from any other part of his writings. However, we are ready to acknowledge that miracles have never been so ably defended by any other author; and that Mr. Hume hath never been attacked with so much critical precision, logical skill, and metaphysical refinement,



ment, as by this writer, who has certainly detected the essayist in the abuse of words, in sophistry, and contradiction, though we cannot think he has sustained his critique with equal spirit throughout.

The compliment paid to Mr. Hume in the advertisement is genteel. 'For my own part (says the doctor) I think it a piece of justice in me to acknowledge the obligations I owe the author, before I enter on the proposed examination. I have not only been much entertained and instructed by his works; but if I am possessed of any talent in abstract reasoning, I am not a little indebted to what he hath written on *human nature*, for the improvement of that talent. If therefore, in this tract, I have refuted Mr. Hume's *Essay*, the greater share of the merit is perhaps to be ascribed to Mr. Hume himself. The compliment which the Russian monarch, after the famous battle of Poltowa, paid the Swedish generals, when he gave them the honourable appellation of his *masters in the art of war*, I may, with great sincerity, pay my acute and ingenious adversary.'

He affirms, that the essayist's design is to prove, that miracles which have not been the objects of our senses, at least such as are reported to have been performed in attestation of any religious system, cannot reasonably be admitted or credited on the testimony of others; but Mr. Hume, we apprehend, has made a distinction which must have wilfully escaped his critic. Speaking of the *Recueil des Miracles* of the abbé Paris, he observes, that there runs through the whole account of these modern miracles a ridiculous comparison with those of our Saviour; the abbé asserting, that the evidence for the latter is equal to that for the former. 'As if (says the essayist) *the testimony of men could ever be put in the balance with that of God himself, who conducted the pen of the inspired writers.*' Does not this plainly imply that Mr. Hume manifestly discriminates between mere human testimony, and that of our Saviour or his apostles?

The essayist's general argument is thus compendized by his critic. 'Experience is our only guide in reasoning concerning matters of fact. Experience is in some things variable, in some things uniform. A variable experience gives rise only to probability; an uniform experience amounts to a proof. Probability always supposes an opposition of experiments and observations, where the one side is found to overbalance the other, and to produce a degree of evidence proportioned to the superiority. In such cases we must balance the opposite experiments, and deduct the lesser number from the greater, in order to know the exact force of the superior evidence. Our belief or assurance of any fact from the report of eye-witnesses, is derived from no other principle than experience; that is, our

observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses. Now if the fact attested partakes of the marvellous, if it is such as has seldom fallen under our observation, here is a contest of two opposite experiences, of which the one destroys the other, as far as its force goes, and the superior can only operate on the mind by the force which remains. The very same principle of experience, which gives us a certain degree of assurance, in the testimony of witnesses, gives us also, in this case, another degree of assurance, against the fact which they endeavour to establish; from which contradiction, there necessarily arises a counterpoise, and mutual destruction of belief and authority. Further, if the fact affirmed by the witnesses, instead of being only marvellous, is really miraculous; if besides, the testimony considered apart and in itself, amounts to an entire proof; in that case there is proof against proof, of which the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist. A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact, is as entire, as any argument from experience can possibly be imagined. And if so, 'tis an undeniable consequence, that it cannot be surmounted by any proof whatever from testimony. A miracle therefore, however attested, can never be rendered credible, even in the lowest degree.'

In opposition to this the critic proves that testimony has a natural and original influence on belief, antecedent to experience; and that there is the strongest presumption in its favour, until it is properly refuted by the testimony of our own senses; that Mr. Hume's supposition, that contrary observations have a greater weight in opposing testimony than common sense, and the acknowledged principles of human reason will admit, is false; and that the rule laid down by the essayist, for balancing contrary evidences, and judging of their superiority, is a mere sophism. All these points are handled in so clear and masterly a manner, that we may venture to pronounce Mr. Hume, with all his subtilty, will not be able to elude the force of the critic's argument; nay more, that he has candour and good sense enough to acknowledge his own mistake. This is the substance of the first section, which is so peculiarly close in the mode of reasoning, as not to admit of being epitomized, though the following short extract from a note may furnish a specimen of the doctor's acuteness. 'I shall here take the liberty (says he) to correct an oversight in the essayist, who always supposes, that where contrary evidences must be balanced, the



the probability lies in the remainder or surplus, when the less number is subtracted from the greater. The probability doth not consist in the surplus, but in the ratio, or geometrical proportion, which the numbers on the opposite sides bear to each other. I explain myself thus. In favour of one supposed event, there are 100 similar instances, against it 50. In another case under consideration, the favourable instances are 60, and only 10 unfavourable. Tho' the difference, or arithmetical proportion, which is 50, be the same in both cases, the probability is by no means equal, as the author's way of reasoning implies. The probability of the first event is as 100 to 50, or 2 to 1. The probability of the second is as 60 to 10, or 6 to 1. Consequently on comparing the different examples, tho' both be probable, the second is thrice as probable as the first.

In the second section the essayist is charged with ambiguity in the use of terms, and fallacy in his consequent argumentation. The word *experience*, he says, must be understood by the essayist to mean *personal* experience; otherwise his making testimony derive its light from an experience which derives its light from testimony, would be introducing what logicians term a *circle in causes*. 'It would exhibit the same things alternately, as causes and effects of each other. Yet nothing can be more limited, than the sense which is conveyed under the term *experience*, in the first acceptation. The merest clown or peasant derives incomparably more knowledge from testimony, and the communicated experience of others, than in the longest life he could have amassed out of the treasure of his own memory. Nay, to such a scanty portion the savage himself is not confined. If that therefore must be the rule, the only rule, by which every testimony is ultimately to be judged, our belief in matters of fact must have very narrow bounds. No testimony ought to have any weight with us, that doth not relate an event, similar at least to some one observation, which we ourselves have had access to make.

'The author himself, (proceeds the critic) is aware of the consequences; and therefore, in whatever sense he uses the term *experience* in proposing his argument; in prosecuting it, he with great dexterity shifts the sense, and ere the reader is apprised, insinuates another. "'Tis a miracle (says he), that a dead man should come to life, because that has never been observed in any age or country. There must therefore be an uniform experience against every miraculous event, otherwise the event would not merit that appellation." Here the phrase, *an uniform experience against an event*, in the latter clause, is implicitly defined in the former, not what has never been observed *BY US*, but (mark his words) *what has never been observed IN*

ANY AGE OR COUNTRY. Now, what has been observed, and what has not been observed, in all ages and countries, pray how can you, Sir, or I, or any man, come to the knowledge of ? Only I suppose by testimony, oral or written. The personal experience of every individual is limited to but a part of one age, and commonly to a narrow spot of one country. If there be any other way of being made acquainted with facts, 'tis to me, I own, an impenetrable secret ; I have no apprehension of it. If there be not any, what shall we make of that cardinal point, on which his argument turns ? 'Tis in plain language, " Testimony is not intitled to the least degree of faith, but as far as it is supported by such an extensive experience, as if we had not had a previous and independent faith in testimony, we could never have acquired."

How natural is the transition from one sophism to another ! You will soon be convinced of this, if you but attend a little to the strain of the argument. " A miracle (says he) is a violation of the laws of nature ; and as a firm and unalterable experience hath established these laws, the proof against a miracle is as entire, as any argument from experience can possibly be imagined." Again, " As an uniform experience amounts to a proof, there is here a direct and full proof, from the nature of the fact, against the existence of any miracle." I must once more ask the author, What is the precise meaning of the words *firm, unalterable, uniform* ? An experience that admits no exception, is surely the only experience, which can with propriety be termed *uniform, firm, unalterable*. Now since, as was remarked above, the far greater part of this experience, which compriseth every age and every country, must be derived to us from testimony ; that the experience may be *firm, uniform, unalterable*, there must be no contrary testimony whatever. Yet by the author's own hypothesis, the miracles he would thus confute, are supported by testimony. At the same time, to give strength to his argument, he is under a necessity of supposing, that there is no exception from the testimonies against them. Thus he falls into that parallogism, which is called *legging the question*. What he gives with one hand, he takes with the other. He admits, in opening his design, what in his argument he implicitly denies.

But that this, if possible, may be still more manifest, let us attend a little to some expressions, which one would imagine he had inadvertently dropt. " So long (says he) as the world endures, I presume, will the accounts of miracles and prodigies be found in all profane history." Why does he presume so ? A man so much attached to experience, can hardly be suspected to have any other reason than this ; because such accounts have

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hitherto been found in all the histories, profane as well as sacred, of times past. But we need not recur to an inference to obtain this acknowledgment. It is often to be met with in the essay. In one place we learn, that the witnesses for miracles are an infinite number; in another, that all religious records of whatever kind abound with them. I leave it therefore to the author to explain, with what consistency he can assert, that the laws of nature are established by an uniform experience, (which experience is chiefly the result of testimony) and at the same time allow, that almost all human histories are full of the relations of miracles and prodigies, which are violations of those laws. Here is, by his own confession, testimony against testimony, and very ample on both sides. How then can one side claim a firm, uniform, and unalterable support from testimony?

In a word, all that he advances in this section is clear, manly, and satisfactory; it appears like cavilling at terms on a slight perusal; but the attentive reader cannot fail of conviction, that the essayist's reasoning, founded upon the ambiguous sense, in which he uses the word experience, includes a *petitio principii*, or the supposition of a fundamental point of his argument which cannot be admitted; that he has recourse to distinctions without a difference, and subtleties without end; and that notwithstanding the excellency of Mr. Hume's genius, and the clearness of his understanding, the love of novel systems, and peculiarity, hath seduced him into refinement, paradox, sophism, and error.

In the succeeding section the critic undertakes to prove, that the essayist himself hath renounced his favourite argument. 'If to acknowledge (says the doctor) that there may be miracles which admit of proof from human testimony; if to acknowledge, that such miracles ought to be received, not as probable only, but as absolutely certain; or, in other words, that the proof from human testimony may be such, as that all the contrary uniform experience, should not only be overbalanced, but, to use the author's expression, should be annihilated; if such acknowledgments as these, are subversive of his own principles; if by making them, he abandons his darling argument; this strange part the essayist evidently acts.'

To prove this contradiction in Mr. Hume, he quotes the following passage from a note to the essay.

"Suppose all authors in all languages agree, that from the first of January 1600, there was a total darkness over the whole earth for eight days; suppose that the tradition of this extraordinary event, is still strong and lively among the people; that all travellers, who return from foreign countries, bring us



accounts of the same tradition, without the least variation or contradiction: 'tis evident, that our present philosophers, instead of doubting of that fact, ought to receive it for certain, and ought to search for the causes, whence it might be derived."

Upon this passage the critic's observation is shrewd: "Could one imagine (says he) that the person who had made the above acknowledgment, a person too who is justly allowed by all who are acquainted with his writings, to possess uncommon penetration and philosophical abilities, that this were the same individual, who had so short while before affirmed, that "a miracle," or a violation of the usual course of nature, "supported by any human testimony, is more properly a subject of derision than of argument;" who had insisted, that "it is not requisite, in order to reject the fact, to be able accurately to disprove the testimony, and to trace its falsehood; that such an evidence carries falsehood on the very face of it;" that "we need but oppose even to a cloud of witnesses, the absolute impossibility, or, (which is all one,) miraculous nature of the events, which they relate; that this in the eyes of all reasonable people, will alone be regarded as a sufficient refutation;" and who finally, to put an end to all altercation on the subject, had pronounced this *oracle*, "NO TESTIMONY FOR ANY KIND OF MIRACLE CAN EVER POSSIBLY AMOUNT TO A PROBABILITY, MUCH LESS TO A PROOF." Was there ever a more glaring contradiction?

"Yet for the event supposed by the essayist, the testimony, in his judgment, would amount to a *probability*; nay to more than a probability, to a *proof*; let not the reader be astonished, or if he cannot fail to be astonished, let him not be incredulous, when I add, to *more than a proof*, more than a full, entire, and direct proof; for even this I hope to make evident from the author's principles and reasoning. "And even supposing," says he, that is, granting for argument's sake, "that the testimony for a miracle amounted to a proof, 'twould be opposed by another proof, derived from the very nature of the fact, which it would endeavour to establish." Here is then, by his own reasoning, proof against proof, from which there could result no belief or opinion, unless the one is conceived to be in some degree superior to the other. "Of which proofs (says he) the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist." Before the author could believe such a miracle as he supposes, he must at least be satisfied, that the proof of it from testimony is stronger than the proof against it from experience. That we may form an accurate judgment of the strength he here imputes to testimony, let us consider what, by his own account,

count, is the strength of the opposite proof from experience. "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as *entire*, as any argument from experience can possibly be imagined." Again, "As an uniform experience amounts to a proof, there is here a *direct* and *full* proof, from the nature of the fact, against the existence of any miracle." The proof then which the essayist admits from testimony, is, by his own estimate, not only superior to a *direct* and *full* proof; but even superior to as *entire* a proof, as any argument from experience can possibly be imagined. Whence, I pray, doth testimony acquire such amazing evidence? "Testimony (says the author) hath no evidence, but what it derives from experience. These differ from each other only as the species from the genus." Put then for *testimony*, the word *experience*, which in this case is equivalent, and the conclusion will run thus: *Here is a proof from experience, which is superior to as entire a proof from experience, as can possibly be imagined.* This deduction from the author's words, the reader will perceive, is strictly logical. What the meaning of it is, I leave to himself to explain.

Hence he infers, that either Mr. Hume's principles condemn his method of judging, with regard to miraculous facts, or, on the contrary, that his method of judging subverts his principles.

After pointing out, in the fourth section, certain inconsistencies in Mr. Hume's relation of the miracles of the abbé *Paris*, and his general principles, the critic makes some very judicious remarks on the different degrees of credit due to miracles, performed with a view to establish a certain religion, and miracles performed in support of a religion already received and established. The whole design of this section is to demonstrate, that there is no peculiar presumption against such miracles as are said to have been wrought in support of religion; which point the critic hath successfully laboured, and indeed established, to our satisfaction, only by a few pertinent and just distinctions. We cannot say much in favour of the argument for the truth of the miracles wrought in support of Christianity, deduced from the dignity of the end, unless the critic had first explained the impenetrable views of Providence. Whether the interposition of the Deity was requisite on this occasion, or whether it was at all exerted, is the question in debate. We therefore apprehend the critic has stumbled upon the same *petitio principii*, of which he lately accused his adversary; and that the fifth section might be entirely omitted, without prejudice to his design of vindicating miracles.

In the next section he falls with smartness and humour upon that rule of Mr. Hume's, that the probability of the fact is in the inverse ratio of the quantity of miracles it contains. 'I weigh (says the essayist) the one miracle against the other, and according to the superiority which I discover, I pronounce my decision, and always reject the greater miracle.' On the other hand, the critic is of opinion the greater miracle is more worthy of belief, because it is more worthy of the interposition of the Deity; 'for if the laws of nature are to be suspended, it is probable it would be rather for the raising a ship or house into the air by an invisible agent, than for the raising a feather.' He then humourously asks the essayist, by what criterion or measure he can judge of the quantity of a miracle? and reduces Mr. Hume's whole argument to this absurdity, which he draws up by combining different passages, and the same words taken in different meanings.

"The plain consequence is, and it is a GENERAL MAXIM, *worthy of our attention*, That NO TESTIMONY IS SUFFICIENT TO ESTABLISH A MIRACLE; UNLESS THE TESTIMONY BE OF SUCH A KIND, THAT ITS FALSEHOOD WOULD BE MORE IMPROBABLE, THAN THE FACT WHICH IT ENDEAVOURS TO ESTABLISH."

The first part of the dissertation having detected the essayist in some contradictions, and proved not only many of his assertions false, but his very principle sophistical, the doctor proceeds in the second part to demonstrate, that the religion of Christ is the only religion extant, that can justly be said to be founded on miracles; and hence he infers, that there is no presumption arising from the history of mankind, to invalidate the argument from miracles in defence of Christianity.

The remainder of this performance is taken up in proving, that no miracles said to have been wrought in ancient or modern times, are subversive of the miracles wrought in favour of Christianity; that the pagan and popish miracles related by Mr. Hume, serve only to set off the lustre of the Christian miracles; and that, abstracting from the evidence of particular facts, we have the most direct testimony that miracles have been actually wrought in certain ages of the world. To this is added a defence of the Pentateuch, which evinces the learning, the piety, and the good sense of this northern divine, whose performance will yield equal profit and entertainment to the attentive reader. Upon the whole, however, he is greatly inferior to his adversary in point of fine writing; but though more dry and scholastic, may justly be considered as one of the most able defenders of the evidence for Christianity.



ART. II. *A careful and strict Enquiry into the modern prevailing Notions of that Freedom of Will, which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame. By Jonathan Edwards, A. M. Pastor of the Church in Stockbridge. 8vo. Pr. 5s. Field.*

HAPPILY for common sense, all the knotty questions concerning liberty, necessity, free will, moral agency, and efficacious grace, are totally banished from philosophy and theology, or at least disencumbered from that chaos and confusion of terms, and ambiguity of words, in which all meaning was buried, and human reason extinguished. The long duration of controversies hitherto undecided, furnishes undeniable proof, either that the parties did not understand each other, or that the questions exceed all the skill of philosophy. It is not possible, perhaps, to reconcile the indifference and contingency of human action, with the prescience of the deity, to defend absolute decrees, and yet free the deity from being the author of sin, or to explain in a satisfactory manner, how the deity can mediately dispose of all the actions of men, without being the author of sin and moral evil. To determine these questions by examining the faculties of the soul, and the attributes of the deity, serves no other purpose than to involve the mind in perplexity, and the dispute in obscurity. These are mysteries which confound the wisdom of the wise, and will be the eternal source of debate, unless mankind would resolve to proceed by a method better suited to the united powers of reason, and the weakness of the human faculties, by tracing the operations of unintelligent matter, and forming an idea of causation and necessity, from the constant union of similar objects, and the subsequent inference of the mind from one to another. This method has been proposed by a celebrated modern philosopher, and we must confess we think it the only means of ridding the debate of quibble, reducing terms to a precise meaning, and reasoning from clear definitions, instead of wrangling about ambiguous words.

Our learned author is nevertheless of a different opinion, and undertakes to make all those points, which have puzzled the rest of mankind, as plain as the road from Shoreditch to Hackney. He vindicates the principles of Calvin against the objections of the Arminians, and other sects, and enters upon those scholastic distinctions, and abstracted subtilties, in which, about a century and half since, consisted all philosophy. He proves, after his manner of deducing proofs, that God's moral government over the world, his treating mankind as moral agents,

agents, and making them the objects of his commands, counsels, exhortations, calls, promises, menaces, rewards and punishments, is perfectly consistent with a determining disposal of all events, and a necessary fixedness of all actions. He further vindicates the doctrine broached by Calvin, of the total corruption and depravity of human nature, by which men are absolutely disqualified from performing one good or acceptable action in the sight of God, without the interposition of sovereign grace, and the mediation of Jesus Christ; which doctrine he endeavours to reconcile with free agency. He makes light of all the objections to efficacious grace, and proves the grace of the Almighty in the conversion of a sinner, to be not only *efficacious* but *irresistible*. That the reader unaccustomed to logomachy, may better understand the meaning of these terms, we must observe it has been objected to this irresistible conversion, that it is irreconcilable with the freedom of will, and repugnant to the nature of virtue, that it should be wrought in the heart by the determining power of another; but our learned pastor insists, that free agency does not necessarily imply a freedom of will, or consist in a self-determining power, by a species of theological casuistry above our comprehension. No such liberty or freedom he thinks is necessary to constitute virtue. The state or act of the will may be the virtue of the subject, tho' it be not from self-determination, but from the determination of an *intrinsic* cause, which makes the event morally necessary to the subject. Nothing, according to this divine, in the acts of human will are contingent, but every event is necessary by a moral necessity. He is of opinion, that the doctrine of an universal determining Providence follows from the doctrine of necessity; and that God, in his providence, decisively orders all the volitions of moral agents. In men's virtuous volitions God acts by positive influence, not by permission; and hence he infers, that God gives virtue, holiness, and conversion to sinners, by an influence which determines the effect to follow from a moral necessity.

All this, we must own, is to us utterly incomprehensible, especially from the tedious dry manner in which Mr. Edwards has demonstrated these propositions; but that the reader may judge for himself, we shall exhibit the most favourable specimen we can select of his mode of argumentation. To prove that God's prescience is inconsistent with such a volition of moral agents, as implies no necessity (a position in itself almost unintelligible) the author lays down the subsequent, not more intelligible demonstration.

‘Tis very evident, with regard to a thing whose existence is infallibly and indissolubly connected with something which  
 already

already hath, or has had existence, the existence of that thing is necessary. Here may be noted,

‘ 1. I observed before, in explaining the nature of necessity, that in things which are past, their past existence is now necessary: having already made sure of existence, ’tis too late for any possibility of alteration in that respect: ’tis now impossible, that it should be otherwise than true, than that thing has existed.

‘ 2. If there be any such thing as a divine foreknowledge of the volitions of free agents, that foreknowledge, by the supposition, is a thing which already *has*, and long ago *had* existence; and so, now it’s existence is necessary; it is now utterly impossible to be otherwise, than that this foreknowledge should be, or should have been.

‘ 3. ’Tis also very manifest, that those things which are indissolubly connected with other things that are necessary, are themselves necessary. As that proposition whose truth is necessarily connected with another proposition, which is necessarily true, is itself necessarily true. To say otherwise, would be a contradiction: it would be in effect to say, that the connection was indissoluble, and yet was not so, but might be broken. If that, whose existence is indissolubly connected with something whose existence is now necessary, is itself not necessary, then it may *possibly not exist*, notwithstanding that indissoluble connection of its existence.——Whether the absurdity ben’t glaring, let the reader judge.

‘ 4. ’Tis no less evident, that if there be a full, certain, and infallible foreknowledge of the future existence of the volitions of moral agents, then there is a certain infallible and indissoluble connection between those events and that foreknowledge; and that therefore, by the preceding observations, those events are necessary events; being infallibly and indissolubly connected with that whose existence already is, and so is now necessary, and can’t but have been.

‘ To say, the foreknowledge is certain and infallible, and yet the connection of the event with that foreknowledge is not indissoluble, but dissoluble and fallible, is very absurd. To affirm it, would be the same thing as to affirm, that there is no necessary connection between a proposition’s being infallibly known to be true, and its being true indeed. So that it is perfectly demonstrable, that if there be any infallible knowledge of future volitions, the event is *necessary*; or, in other words, that it is *impossible* but the event should come to pass. For if it ben’t impossible but that it may be otherwise, then it is not impossible but that the proposition which affirms its future coming to pass, may not now be true. But how absurd is that,



on the supposition that there is now an infallible knowledge (i. e. Knowledge which it is impossible should fail) that it is true. There is this absurdity in it, that it is not impossible but that there now should be no truth in that proposition, which is now infallibly known to be true.

‘II. That no future event can be certainly foreknown, whose existence is contingent, and without all necessity, may be proved thus: ’tis impossible for a thing to be certainly known to any intellect without *evidence*. To suppose otherwise, implies a contradiction: because for a thing to be certainly known to any understanding, is for it to be *evident* to that understanding: and for a thing to be *evident* to any understanding, is the same thing, as for that understanding to *see evidence* of it: but no understanding, created or increated, can *see evidence* where there is none: for that is the same thing, as to see that to be, which is not. And therefore, if there be any truth which is absolutely without evidence, that truth is absolutely unknowable, inso-much that it implies a contradiction to suppose that it is known.

‘But if there be any future event, whose existence is contingent, without all necessity, the future existence of the event is absolutely *without evidence*. If there be any evidence of it, it must be one of these two sorts, either *self-evidence*, or *proof*; for there can be no other sort of evidence but one of these two; an evident thing must be either evident *in itself*, or evident *in something else*; that is, evident by connection with something else. But a future thing, whose existence is without all necessity, can have neither of these sorts of evidence. It can’t be *self-evident*: for if it be, it may be now known by what is now to be seen in the thing itself; either it’s present existence, or the necessity of it’s nature: but both these are contrary to the supposition. It is supposed, both that the thing has no present existence to be seen; and also that it is not of such a nature as to be necessarily existent for the future: so that its future existence is not self-evident. And *secondly*, neither is there any *proof*, or evidence *in any thing else*, or evidence of connection with something else that is evident; for this also is contrary to the supposition. ’Tis supposed, that there is now nothing existent, with which the future existence of the *contingent* event is connected. For such a connection destroys its *contingence*, and supposes necessity. Thus ’tis demonstrated, that there is in the nature of things absolutely no evidence at all of the future existence of that event, which is contingent, without all necessity (if any such event there be) neither self-evidence nor proof. And therefore the thing in reality is not evident; and so can’t be seen to be evident, or, which is the same thing, can’t be known.

• Let

‘ Let us consider this in an example. Suppose that five thousand seven hundred and sixty years ago, there was no other Being but the Divine Being ; and then this world, or some particular body or spirit, all at once starts out of nothing into being, and takes on itself a particular nature and form ; all in *absolute contingency*, without any concern of God, or any other cause, in the matter ; without any manner of ground or reason of it’s existence ; or any dependence upon, or connection at all with any thing foregoing. I say, that if this be supposed, there was no evidence of that event before-hand. There was no evidence of it to be seen *in the thing itself* ; for the thing itself, as yet, was not. And there was no evidence of it to be seen *in any thing else* ; for *evidence in something else*, is *connection with something else* : but such connection is contrary to the supposition. There was no evidence before, that this thing *would happen* ; for, by the supposition there was no reason why it should *happen*, rather than something else, or rather than nothing. And if so, then all things before were exactly equal, and the same, with respect to that and other possible things ; there was no preponderation, no superior weight or value ; and therefore nothing that could be of any weight or value to determine any understanding. The thing was absolutely without evidence, and absolutely unknowable. An increase of understanding, or of the capacity of discerning, has no tendency, and makes no advance, to a discerning any signs or evidences of it, let it be increased never so much ; yea, if it be increased infinitely. The increase of the strength of sight may have a tendency to enable to discern the evidence which is far off, and very much hid, and deeply involved in clouds and darkness ; but it has no tendency to enable to discern evidence where there is none. If the sight be infinitely strong, and the capacity of discerning infinitely great, it will enable to see all that there is, and to see it perfectly, and with ease ; yet it has no tendency at all to enable a being to discern that evidence which is not ; but, on the contrary, it has a tendency to enable to discern with great certainty that there is none.

‘ III. To suppose the future volitions of moral agents not to be necessary events ; or, which is the same thing, events which it is not impossible but that they may not come to pass ; and yet to suppose that God certainly foreknows them, and knows all things ; is to suppose God’s knowledge to be inconsistent with itself. For to say, that God certainly, and without all conjecture, knows that a thing will infallibly be, which at the same time he knows to be so *contingent*, that it may possibly not be, is to suppose his knowledge inconsistent with itself ; or that one thing that he knows is utterly inconsistent with another thing

thing that he knows. 'Tis the same thing as to say, He now knows a proposition to be of certain infallible truth, which he knows to be of contingent uncertain truth. If a future volition is so without all necessity, that there is nothing hinders but that it may not be, then the proposition which asserts it's future existence, is so uncertain, that there is nothing hinders but that the truth of it may entirely fail. And if God knows all things, He knows this proposition to be thus uncertain. And that is inconsistent with his knowing that it is infallibly true; and so inconsistent with his infallibly knowing that it is true. If the thing be indeed contingent, God views it so, and judges it to be contingent, if he views things as they are. If the event be not necessary, then it is possible it may never be: and if it be possible it may never be, God knows it may possibly never be; and that is to know that the proposition which affirms it's existence, may possibly not be true; and that is to know that the truth of it is uncertain; which surely is inconsistent with his knowing it as a certain truth. If volitions are in themselves contingent events, without all necessity, then 'tis no argument of perfection of knowledge in any being to determine peremptorily that they will be; but on the contrary, an argument of ignorance and mistake: because it would argue, that he supposes that proposition to be certain, which in it's own nature, and all things considered, is uncertain and contingent. To say in such a case, that God may have ways of knowing contingent events which we can't conceive of, is ridiculous; as much so, as to say, that God may know contradictions to be true, for ought we know, or that he may know a thing to be certain, and at the same time know it not to be certain, though we can't conceive how; because he has ways of knowing, which we can't comprehend.'

We have given the reader this extract, to evince the inutility of such abstracted disquisitions, and the absurdity into which men of the best understanding are seduced, when they attempt to explain mysteries, which the Almighty hath wisely set beyond the reach of the human faculties. Sorry we are to see a sensible divine, of whatever sect, who is capable of instructing his flock by moral precepts, bewildering their understanding with metaphysical quibbles. England, France, and Holland, have already experienced the dreadful effects to society of such impertinent debates; may they never again be revived to the confusion of reason, and the subversion of government.



ART. III. *A Pre-existent Lapse of Human Souls demonstrated from Reason ; shewn to be the Opinion of the most eminent Writers of Antiquity, sacred and profane : Proved to be the Ground-work likewise of the Gospel Dispensation ; and the Medium through which many material Topics, relative thereto, are set in a clear, rational, and consistent Light : By Capel Berrow, A. M. Rector of Finningley, Nottinghamshire. 8vo. Pr. 2s. 6d. Whiston.*

HERE is another of those controvertible points started, upon which philosophers and divines may argue in a circle to eternity, without ever reaching beyond probability. Our author indeed has not clearly stated the question, nor reasoned very fairly in proving the pre-existent lapse of the soul. The arguments brought by other writers to prove the existence of the soul, previous to that of the body, he has quoted as presumptions of their belief of the pre-existent lapse of the soul ; as if the latter were a necessary consequence of the former. This is evident from the extracts made in the fifth chapter from Dr. Henry More, and the learned *Analogy* of the late Right Rev. Bishop of Durham, though neither of these writers so much as hints at the pre-existent lapse ; and the latter, in particular, speaks only of the weakness of human nature, and the degeneracy of the soul, conjoined with this mortal corrupt body.

Our author begins his treatise with shewing, that the scripture affirms a pre-existent state of the soul. In the next place he infers the sentiments of our church on this head, from the expression of the ninth article, which, by the way, is not very distinct, since it concludes, “ that as man comes *engendered* from Adam, he is *first formed* by the hands of his Creator ;” whence it would follow, that God is the author of evil, unless you suppose a pre-existent lapse of souls.

With respect to the arguments deduced in the third section, in proof of the pre-existent lapse of human souls, from the miseries of the present state of man, they appear no way conclusive to us, until it be first demonstrated, that this state is actually so wretched as that God cannot compensate human suffering by a state of future reward ; or that in the scale of beings, man, with all his infirmities, is not the creature which he ought to be, consistently with our ideas of a wise and benevolent Creator.

Nor are the author's arguments in the fourth chapter more philosophical, where he attempts to shew, that the depravity of the human mind is a consequence of a pre-existent lapse ; since, take the position either way, it is still a *petitio principii*, a beg-

ging the question, and reasoning upon a postulatum, that will bear dispute. Yet, Mr. Berrow concludes with these positive words :

‘ Having shewn, then, that the depravity of the human mind is not occasioned either by the gross state and condition of that body in which the soul is now lodged, or implanted by him that formed it, it would be an affront to common sense, and to the reader’s judgment, to doubt his *granting* me the *conclusion*, that it can be none else than the effect of a pre-existent lapse ; especially if to what has already been observed, he adds an impartial attention to the ensuing chapters.’

One would imagine that this was a corollary from a proposition, as undeniably demonstrated as any geometrical theorem ; and we doubt not but the sanguine author is fully of that opinion ; so natural it is for men to overlook the weakness of any hypothesis suggested by a heated imagination.

From the title prefixed to the fifth chapter, the reader would conceive that the author had actually quoted a variety of passages from the ancient Greek and Latin philosophers and fathers ; whereas, in fact, he contents himself with a short extract from Glanville’s *Lux Orientalis*, which that writer borrows from Dr. Henry More, where the names of half a dozen of those sages are mentioned, who believed in a pre-existent *state* of the soul ; but not a word about its pre-existent lapse. This chapter indeed, of all we meet with in this sagacious treatise, corresponds the least with its title.

There is something extremely curious in the manner in which this warranted original author involves the human race in the guilt of the fallen angels. The sum of the argument is this ; the angels rebelled against God, and were driven out of heaven ; one of the fallen angels seduced Adam into disobedience to God’s express decree ; therefore Adam was accessory to the guilt of the fallen angel. If the Rev. Mr. Berrow will review his own words in the seventh chapter, he will find this to be a fair summary of his reasoning.

‘ To such daring lengths of insolent impiety did this arch-rebel proceed, that, notwithstanding the galling defeat he sustained in heaven, he persisted still in his avowed emulation, placed himself at the head of the principal of the rebel-rout, and erected at once, in despite of his Maker’s power, or by his permission rather, for wise and good purposes, a separate, anti-theistical sovereignty. An aerial region was his destined residence, situated, as it is generally supposed, within the atmosphere, or circumambient air of this our terrestrial globe.

‘ The apostle speaks of it *ἐπερὶ τοὺς αἶθέρας* an aerial abode, and stiles Satan both the prince of the *devils*, and the prince of the *power-*



τῆς ἐξουσίας] i. e. the *dominion* of the *air*. A most fatal vicinity this to the inhabitants of this world! For these refractory and rebellious spirits, though enchained under darkness, are yet permitted, we find, under certain limitations of their active powers, to *range about* the earth beneath. Job i. 7. Apoc. xvi. 13. where they have made it their constant business to seduce mankind into apostacy, to draw them off from their natural allegiance to God, and subject them to the kingdom of darkness, Col. i. 13.

‘A prelude to which multiplied miseries was Adam’s deliberate surrender of his virtue and integrity to Satan, when acting, as we find it related by Moses, under the disguise of a subtle serpent.’

Here Adam’s guilt is, in one place, a *prelude* to the rebellion of the angels; and, in another, a consequence of their fall.—Let the reader judge from hence of the logical accuracy of the Rev. Mr. Capel Berrow, who nevertheless has displayed a large fund of reading and erudition.

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ART. IV. *Prolegomena in Libros Veteris Testamenti Poeticos; sive Dissertatio, in qua, Viri eruditissimi Francisci Harii, nuper Episcopi Cicestriensis, de antiqua Hebræorum Poesi Hypothesin ratione et veritate nisi, fusa ostenditur, atque ad Objecta quædam respondetur, a Thoma Edwards, A. M. Aul. Clar. Cantab. nuper Socio. Subjicitur Metricæ Lowthianæ Confutatio, cum Indicibus Necessariis.* 8vo. Pr. 3s. 6d. Millar.

THE only apology we can make to our readers for having so long deferred introducing this learned performance to their acquaintance, is, that we were desirous to inform ourselves of every particular necessary to a more just knowledge of the subject. In points of controversy, and especially of critical debate, both sides of the question must be examined, that no unfair advantage be taken by either party; and it is frequently useful to consult authors, which are seldom found even in the libraries of the curious, in order to see whether justice has been done to the writers quoted, or the arguments of the author before us, be intirely his own. This is a curiosity which we have not fully gratified on the present occasion, as the works of Meibomius and Gomarus, so often quoted, have never fallen into our hands. However, as there appears no reason to doubt, that Mr. Edwards has faithfully represented the doctrines of these learned writers, we may venture to give a sketch of his design, and state the principal arguments he hath advanced as decisive in a subject so long disputed by the critics.



Ever since the revival of learning in Europe, the nature of the Hebrew versification hath been matter of controversy: Gomarum imagined that he found in the Hebrew poetry, every kind of verse used by Sophocles, Pindar, and other lyric poets; such as lambics, Alcaics, Sapphics, &c. a notion which he borrowed from Philo, Josephus, Origen, and Eusebius, without examination. His hypothesis was implicitly received by Buxtorf, Heinsius, Hottinger, and several of the best critics of the age, who approved it merely because it conveyed a sublime idea of the beauty of the sacred writings, without inquiry into its rectitude, until Capellus examined and proved the absurdity of the Batavian's notions respecting the quantity of the syllables.

Meibomius was the next who proposed a new system, and supported it by the boldest corruptions and interpolations of the genuine text, as our author affirms; but we are not favoured with an account of his scheme, because we are told it is too ridiculous to merit an answer, notwithstanding the avowed learning, and deserved reputation of the author.

More justice hath been shewn in this respect to the celebrated Le Clerc, who took part in this controversy, and published in the year 1688, a *Critical Dissertation on the Hebrew Poetry*, originally written in French, and translated by a friend into Latin. Here he affirms, that the Hebrew poetry consists intirely in the rhyme or jingle of the verses; and, from the very nature of the language, will not admit of that variety of versification ascribed to it by Gomarum, or indeed of any other kind than metre, or what we commonly call rhyme. The reason he gives is, that

“*Poesis Hebraica, Græcæ, Latinæ, Gallicæ, Anglicæ, cæterarumque omnium linguarum recentium poesi omnino est dissimilis; quippe cujus versus valde sint irregulares, alii longissimi, alii contra brevissimi. Hic pluribus, ille, idemque forsitan versus proximus, duabus tantum syllabis constiterit. Facile igitur fieri potest, ut libros poeticos, prout in Codd. vulgatt. serie perpetua descripti exstant, iterum iterumque evolvas, neque tamen versuum ἀρμενιστελευτων sonos similes vel tantillum animadvertas.*”

Mr. Edwards very sensibly observes, that according to this method every thing might be reduced to verse, and it would be impossible to distinguish prose from poetry. The very same piece might either be regarded as verse or prose, as there was no standard of feet to a verse, and the length was wholly to be determined by the two rhiming words, at whatever distance they might happen to be placed. To evince more clearly the fallacy of these three systems laid down by Gomarum, Meibomius, and Le Clerc, he gives specimens of each, from the learned

Dr.

Dr. Hare, bishop of Chichester, whose hypothesis he espouses and vindicates against all the objections raised by certain posterior critics, as the most rational and just that ever was proposed. 'Tis pity we cannot favour our curious readers with extracts from these specimens, or that of Dr. Hare, in such a manner as to be intelligible; but to compensate for this loss, we shall be the more explicit in the quotations from our author.

In the second chapter Mr. Edwards explains the bishop of Chichester's system of the Hebrew measure. This ingenious prelate observes,

“Cum Psalmus sit alphabeticus, et singuli ejus versiculi a literis secundum Alphabeti Hebraici ordinem incipiant, eorum initia et fines certo dignoscuntur, nec errare possumus, singulorum limites intra brevius spatium contrahendo, vel ultra debitum terminum producendo.”

Having by this means ascertained the beginning and end of each verse, the bishop afterwards asserts, that they are either Trochaics or Iambics, consisting either of an equal or unequal number of syllables. The former he calls Trochaic, laying the accent on the first, third, or fifth syllable; and the latter Iambic, accenting the second, fourth, or sixth syllables. Both kinds are found in the 11th psalm, for which reason our author quotes it intire, annexing the four subsequent canons from Dr. Hare.

‘I. Versiculi periodorum in Psalmis, atque adeo in cæteris omnibus libris poeticis, vel pari, vel impari syllabarum numero constant; quique proinde vel Trochaicis, vel Iambicis, non immerito haberi possunt.

‘II. Versiculi ejusdem periodi sunt ejusdem generis, vel Trochaici, scil. vel Iambici: pedum vero numero Trochaicos nonnunquam, Iambicos plerumque discrepare.

‘III. Non necesse est, ut periodi duobus tantum versiculis constent; sæpe enim tribus, quatuorve, aliquando pluribus, ut cum ex metro, tum etiam sensu ubique fere, evidenter liquabit.

‘IV. In poesi Hebraica nulla quantitatis syllabarum ratio habetur; adeoque pedes omnes esse dissyllabos.’

Our author remarks upon this, *Nihil esse*, in quatuor hisce canonibus *Harianis*, commentitii; nihil ad arbitrium dicti. Noluit sane Episcopus illorum vestigiis insistere, qui, ut absonas suas atque vanas de poesi Hebraica opiniones, inconsultius animis conceptas, argumentis speciem veritatis præ se ferentibus tuerentur, firmatasque darent, Textum ipsum Hebr. corrumpere haud veriti sunt, nunc verborum ordinem invertendo, nunc quædam inferendo, nunc delendo, nunc alia pro aliis reponen-



do. Hypothesis *Hariana* ex Textu Hebræo, qualis in Codd. Vulgatt. habetur, tota deprompta est; omniaque Episcopi inventa ex illo fonte hausta sunt. Ne longum faciam, ratio, quam, ad germanam poeseos Hebraicæ indolem deprehendendam, iniit vir doctissimus, ita comparata est, ut non solum acutissimum ejus ingenium, subactissimumque judicium satis indicet, verum etiam unica sit, quæ spem aliquam firmiorem rei, quæ in votis erat, ad exitum felicem perducendæ, ostendere potuit: Si hac minus successisset, frustra alia aggressus esset via: de poeseos Hebraicæ instauratione merito desperatum esset, quippe in rei literariæ arcanis habenda, quæ nulla quantacunque hominum industria detegenda sint.\*

In the third chapter he endeavours to illustrate and confirm Dr. Hare's canons by a variety of reasons and instances, which we cannot quote, for the reasons mentioned.

In the fourth chapter he enforces the general objection made to the bishop's hypothesis, by the authors of the Universal History, who affirm that he has detracted from the dignity of the sacred writings, by reducing the Hebrew poetry to a *heavy and inelegant bitony*\*. He affirms that, however grand and sublime the sentiment of the Hebrew poetry might be, yet that the stile was certainly poor, ambiguous, and unpolished, for which he has the testimony of the celebrated Le Clerc. He farther insists, that although no Christian will deny the sublimity and importance of those things, revealed to the people by the inspired prophets, yet that the language was nothing superior to what was commonly used. Hence it is, says he, '*ut doctrinam Christi, non Attico stylo, aut Platonica eloquentia, sed suo more, et inter suos usitato, expresserint divinitus adflati, sed humanis literis minime exculti Apostoli, ut docet Paulus. Falluntur ergo viri docti, quod misceant sublimitatem rerum ipsarum cum sublimitate styli.*'

He goes on: 'Iterum negare non dubito, recte colligi posse, ex eo quod sublimitas et venustas longe maximæ in conceptibus educeant, numeros itidem esse perfectissimos, et parem quandam elegantiam et pulchritudinem consecutos: Sacrorum vatum conceptus divino Numinis afflatui quodammodo tribuendos esse, (si minus passim, at iis certe locis, qui, ut cum *Lewthio* nostro loquar, *spirant quiddam tam excelsum, tamque cæleste, ut place videantur divinitus editi*;) et singularem vim, et splendorem, magnificentiam atque pulchritudinem iis inesse, si quid aliud, mihi persuasissimum est. Longe vero aliter, quod ad numeros spectat, rem sese habere, jam supra docuimus; et sa-

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\* Vid. Ancient Universal History, Vol. X. p. 203.



his, ni fallor, demonstravimus, "Eam esse linguæ Hebraicæ rationem, ut non nisi metrum simplicissimum ferre possit."

A distinction in which we must perfectly agree with our author, as supported not only by probability, but the instance given of the writings of the apostles, which is intirely analogous. In this chapter the reader will meet with a great many other curious critical reflections, which will fully compensate the trouble of a perusal, and evince the extensive erudition of our author.

The attack upon Dr. Lowth, subjoined to the dissertation, favours too strongly of prejudice and resentment, to add any thing to our writer's reputation. Into whatever errors he may think that gentleman has fallen, he cannot but confess his learning and genius; and if he did not, the whole world would do justice to one of the best poets, critics, and, perhaps, the most elegant Latin writer of his age. We need say nothing of our author's Latinity; the reader may judge from the specimens we have given, that nothing more was intended than perspicuity, in which Mr. Edwards has sometimes failed through the casualties unavoidable in the art of printing.

ART. V. Van Swieten's *Commentaries Abridged.* By Dr. Schomberg, of Bath. *Fellow of the Society of Antiquaries.* 8vo. Pr. 6s. Johnston.

THE public has long waited with impatience for the sequel of baron Van Swieten's learned *Commentaries* on Boerhaave's *Aphorisms*; the general merit and utility of which were acknowledged, at the same time the baron's prolixity was lamented. A mangled English translation of this performance hath been already attempted; but we believe Dr. Schomberg is the first who thought of what is infinitely more necessary, an abridgment, which, if judiciously executed, cannot fail of proving an acceptable present to the medical student, as well as the practitioner. Instruction, as the doctor justly observes, is most *impressive* where it is least incumbered; but care must be taken to avoid the fault implied in the proverb,—*Brevi esse laboro, obscurus fio*. A reader likewise expects, that the compendizer shall not only purge the work of all superfluous matter, but that he correct his original, either in the text or notes, wherever he appears faulty. This, however, is a liberty which Dr. Schomberg hath not presumed to take; whether from inadvertence or diffidence, we cannot pretend to determine. An instance occurs in the very introduction, where the celebrated Boerhaave's scholiast is made to speak very obscurely, and in his definitions

too, which ought to be clear and self-evident. 'The name of animal functions (says he) is given to all the changes wrought in the body of a living man, which occasion a change in the thoughts of the mind, or are produced by a thinking mind.' At this rate, to possess the locomotive powers, implies a rationality, though we always imagined, that the stupidest brute animal was endowed with all the functions necessary to muscular motion. In the table of *errata* we find the expression altered, but not amended; for here the doctor says, 'that the animal functions are those changes of the human body, which either disturb our ideas, or are disturbed by them;' a definition equally liable to exception. In truth, the distinction made by Boerhaave and his commentator is obvious enough, if by *vital* be meant involuntary motion of the muscles, such as the systole or diastole of the heart; and by *animal*, those motions of the muscles which are consciously influenced by the will, such as the raising my arm, either to strike another or to defend myself; and certainly both these functions relate only to the animal, without discriminating whether he be rational or irrational.

There are several other slips, and controvertible doctrines, to be met with in this abridgment, which we pass over, because some of them are not chargeable on Dr. Schomberg, and on account of the general utility of the design. We cannot, however, avoid taking notice of the doctor's omission, in not inserting the aphorisms themselves, which would render the commentary infinitely more perspicuous and serviceable; more especially as the description of diseases is now extremely imperfect, and the whole resembles a chaos of immethodical precepts and reflections. Of this we have a remarkable instance in the section on wounds in the head, which we cannot help quoting as a proof of what we alledge. Van Swieten is enumerating the dangerous symptoms which supervene a wound or contusion of the head, when immediately he quits the subject, to make room for this useful, but in this place impertinent, remark.

'It is remarkable (says he) that the cellular membrane is more easily distended, as it is thinner and less replete with fat; whence it is that this membrane about the eyelids is so easily inflated, and that about the scrotum and penis it is so easily distended to an uncommon bulk in an *anasarca*, because in those parts the cellular membrane contains no thick fat, but, if any thing, a sort of mucilage; except in castrated animals, in which a vast quantity of fat is accumulated in this membrane. Tumours thus formed are properly enough termed *emphysemata*, or inflations, which *Gorræus* defines to be a collection of a stultent spirit or air in some void space of the body.—Wounds of the head should never be thought trivial, even though they appear



pear but flight, since they have very frequently been attended with fatal consequences.'

We shall beg leave to quote one complete section, as a specimen of the compendizer's method and language, and of the good sense and observation of his original; for it would be unnecessary to give a complete review of the abridgment of a work, already so well known to all our medical readers.

*Of a Nephritis.*

'A nephritis is an inflammation of the kidneys with intense pain.

'Little urine, thin and aqueous, is justly condemned as bad, both as a sign in the distemper present, and as a cause in the future changes. As a symptom, because it denotes a very violent degree of inflammation, and that throughout the whole substance of the kidney; and it is so, likewise, as a cause, inasmuch as all the acrid parts of the humours are now retained, which, by the laws of nature, ought to have been this way evacuated from the body, and instead of which, the thin parts of the blood, driven through the kidneys, being thus exhausted from the other parts, increases the inflammatory density of the blood.

'It may be occasioned by violent straining; for as the kidneys are fastened to some of the strongest muscles of the back, at that time swelled with action, while the diaphragm and abdominal muscles, at the same time, powerfully compress the viscera; and if we consider, also, the bigness of the emulgent vessels, it will, from all these matters considered, appear evidently, what a force the kidneys sustain in a violent exertion of one's utmost strength; more especially when the body, being bent forward, endeavours to raise itself upright with some large weight, in which case the muscles of the back act with a prodigious force. Violent straining, therefore, of the body, may be a cause productive of an inflammation of the kidneys, by compressing and obstructing the final extremities of their arteries, and likewise by urging the gross red blood into the urinary tubes, which naturally transmit only pellucid juices that are much thinner.

'It may be occasioned by heat; for by heated air the most fluid part of our humours are dissipated, and the blood becoming more dense, is also of a redder colour and more acrid, which brings on a stranguary.

'An iliac passion, and that of a fatal tendency, has followed upon symptoms which have indicated the disease in the bladder or kidneys. This has been confirmed by Hippocrates, *Quibus ex stranguria volvulus succedit, intra septem dies intereunt, nisi oborta febre copiosa urina effluat.* "A stranguary succeeded by an iliac passion,



passion, is fatal about the seventh day, unless a fever comes on with a copious discharge of urine." Galen seems to have a doubt about this; but I have once met with it, though it must be confessed that the case is very rare and uncommon.

\* In an inflammatory nephritis, such urine as appears thick, although it does not subside, or form a distinct and even hypostasis, is, nevertheless, good, which yet, in other diseases, is a sign to be suspected. But the reason of this difference is, that in other acute distempers, the matter of the disease being dissolved and rendered fluxile, must remix with the blood, pass the lungs, and circulate with the blood through the arteries before it can escape through the kidneys; nor can it all pass out presently by this emunctory, but is obliged to suffer the repeated actions of the lungs and arteries, which, in a manner, divide, and, as it were, levigate its parts, that are thus adapted to form a copious and even sediment in the urine. But the matter of the distemper lodged in the kidneys has no such necessity of remixing with the blood, but may immediately, upon its colliquation or dissolution, descend and escape with the urine.

\* The sharper diuretics are here mischievous; for by their stimulus they increase the fever and present inflammation, and give a greater acrimony to the urine, by which all the painful parts are more irritated, and the symptoms aggravated. Lenients with watery drinks, emollient and soft oily medicines are best, for they ease pain, relax the parts that are drawn into a cramp or constriction, and lubricate the passages to the bladder.

\* Pus discharged with the urine, if considered alone, is no absolute sign of an abscess or ulcer in the kidney; since it may come from the ureters or bladder, affected in the same manner. Trallian has very well observed the signs by which one may distinguish, whether the pus comes from the kidneys or from other parts: for if the matter was not collected in the urinary passages, but being first absorbed elsewhere, passes off with the urine, this pus will appear most intimately mixed with the urine, and will subside but very slowly to the bottom of the vessel; because this pus being intermixed with the blood, has been highly attenuated by the action of the lungs and arteries, and has passed thence with the secreted urine through the venal ducts. But when matter distils immediately from an ulcer of the kidneys, it is never thus intimately blended with the urine; but, soon after it is discharged, appears at the bottom of the vessel, separated from the urine.—Matter from the bladder is much more tenacious and glutinous, and directly subsides like slime to the bottom of the urinal; but matter from the kidneys appears more loose and fluctuating.

It

It seems a doubtful point, whether a complete palsy may ensue in the leg and thigh of the same side, from a tumour in the kidneys.—Since the large nervous trunks that are sent to those limbs, go out from the foramina of the *os sacrum*, and are so situated, as scarcely to be compressed by any swelling of the kidneys, however large it may be. Add to this, that in an abscess of the bladder there is discharged with the urine a sort of scabby or foliaceous fragments, which Trallian calls *μορια πτεταλωδη*, a leaf-like abrasion, which is, probably, a separation of the interior lining of the bladder; but from a suppuration in the kidneys, particles more consistent and fleshy are discharged in the urine, which are, by Hippocrates, called *σαρκια σμικρα*, small caruncles; and he tells us they come from the kidneys: but these are, probably, half gangrenous parts; from the substance of the kidneys themselves; for in the same manner we see that upon the breaking of abscesses in the external parts of the body, there are membranous fleeces of the cellular substance intermixed with the discharged matter.

Hence it appears, that Dr. Schomberg's Abridgment, though not perfect, is nevertheless so useful, that we shall be glad to see the baron Van Swieten put it in his power to complete the design of rendering those valuable Commentaries more portable and convenient.

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ART. VI. *An Essay on the Causes and Cure of the usual Diseases in Voyages to the West Indies: Together with the Preservatives against them. In Answer to the Questions proposed by the Society of Sciences in Holland; What are the Causes of the usual Diseases among Seamen in Voyages to the West Indies? and, What are the Means of preventing, and of curing them? To which Essay the Prize was adjudged. Written by Solomon de Monchy, City Physician at Rotterdam. And translated from the Dutch philosophical Transactions.* 8vo. Pr. 3s. Becket.

THIS sensible writer has united practice to theory, and so closely joined profound reading with accurate reflection, that we might venture to recommend his judgment as decisive with respect to the question discussed, if he had pruned it of certain Batavian luxuriations. The introductory sketch on the situation of the West Indies, the temperature of the torrid zone, and the diet of seamen, if not wholly unnecessary, might at least be more neatly interwoven with the texture of his work; for in the manner which these observations are now made, they seem to have no reference to the theory, and are forgot as soon as they are perused. From the experiments, however, made upon the usual food of Dutch seamen, he forms the same conclusions



clusions with the judicious Dr. Pringle; namely, that animal substances, mixed with the farinaceous kind, first contract a tendency to putrefaction, in a degree of heat equal to that by which concoction is promoted in the stomach: that by this tendency they are capable of exciting a fermentation in unleavened farinaceous substances: that a more languid and slow fermentation will be produced by farinaceous substances alone, without the commixture of animal substances: that pouring water, beer, or vinegar, on those mixtures, produces little or no difference in the fermentations: that the fermentation arising from the mixture of animal and farinaceous substances, is productive of a strong acid, and totally prevents all further putrefaction: and that the saliva, added to such mixtures, retards the putrefaction of animal substances, abates the fermentation of farinaceous ones, and obtunds the points of the remaining acid. This is the basis of that theory, from which our author concludes, that diseases which are considered by all other writers as totally different, arise from the same cause, namely, putrefaction.

Nothing can be more true than that diseases, and especially fevers, have been unnecessarily multiplied, by affixing different names to the very same disease, or at least to different stages, degrees, symptoms, and consequences of the disease; but it is likewise true, that reducing the different species too much, in order to quadrate with a particular theory, may be attended with equally bad consequences, by directing the physician's attention to the original cause, when, perhaps, a supervening symptom requires all his attention, and indicates a very different treatment from the original disorder. It is no uncommon case to see one distemper degenerate into another, and neither curable by a similar treatment; nay, to see even convertible diseases foil all the powers of the same medicines, though perhaps specific in one of them. Can the irregular intermittent, which frequently succeeds the ardent bilious fever, be cured by the same practice and medicines? The dysentery often accompanies malignant fevers; shall we therefore direct our skill towards alleviating the former, and wholly neglect the latter? No, a mixed practice must be used in this case, and a deviation from any established theory, according to the symptoms arising. The descriptions given by our author of the putrid and malignant fevers, and of the scurvy, are copied from Dr. Pringle, and Dr. Lind, whose very words he transcribes in every page; reserving only to himself the merit of reducing the species of diseases, and accounting for the three mentioned from the same principle.

Having fixed the definition, and ascertained the description of the usual diseases among seamen in voyages to the West Indies, among the principal of which he reckons the scurvy, tho'



we may venture to affirm, that the disorder is by no means so common in the warmer as in colder climates; he proceeds to investigate the first article of the question proposed by the society, viz. What are the causes of the usual distempers? In explaining how the three capital diseases, the putrid, the malignant fever, and the scurvy, owe their existence to putrefaction; by which is understood a certain degeneracy or corruption of the animal juices, whence they contract a sharpness injurious to the solids, impeding their functions, and altering their natural tone and qualities, produces symptoms more or less malignant, the author is very systematic. The first perceivable effects of putrefaction, are a colliquation of the fluids, and relaxation of the solids. Hence, the nature of putrefaction, the doctor thinks, consists in an intestine motion of the juices, by which the equable mixture of their constituent particles is thrown into confusion; while, perhaps, the air naturally lodged in that mixture, and thereby deprived of its elasticity, now being set at liberty, recovers its expansion, and constitutes one of the principal causes of putrefaction. He agrees with Dr. Pringle, that neither an offensive foetid stench, nor the production of a volatile lixivial salt, is essential to putrefaction; the first stages of which appear by a separation and division of the particles, both fluid and solid.

Dr. Manchy's reasons for believing that putrefaction is the primary cause of the three capital diseases specified, are deduced from the nature and action of the antecedent causes; from the various symptoms of the distempers; from the practice found to be beneficial or detrimental; and from the examination of the bodies of patients who have died of those distempers. The same antecedent causes have been followed by each of the distempers indiscriminately, which have degenerated one into the other, in such a manner as to evince they had their rise in the same causes. That the malignant fevers are of the same nature with the scurvy, is deducible,

1. From many consequences common to both distempers, with regard to the rarefaction of the blood, and flaccidity of the vessels; namely, the skin's being yellow or tawney; the wheyish lymph on the blood, the humour arising from the blisters, the white of the eye, the sweat and chyle, all being of the same morbid colour, or appearance; red, blue, and purple spots on the skin; the breath offensive; the sweat, urine, and faces bloody; various hæmorrhages; the blood discharged by the lancet of the like quality: the force of the heart, in the crisis of the distemper, too weak to drive the blood up to the brain, whilst the body is in an erect position; the heart, liver, and spleen, on the dissection of bodies, in both diseases, being excessively swollen; deliquiums, &c.

Another

‘ Another argument of no less weight, is, the entire similarity, or even sameness, of the preservatives from, and of the remedies in both cases.

‘ The judicious Pringle observes, that since sugar and acids are come into vogue, all putrid diseases, the scurvy, no less than putrid and malignant fevers, the dysentery, and even the plague itself, are much abated.

‘ Bisset affirms, that the same preservatives in West India voyages, answer as well against malignant, remittent, intermittent, and constant fevers, as against the scurvy.

‘ The manner of treatment in the putrid fevers, is very nearly the same as in malignant; whilst, in the latter, the inflammation in the brain is not followed by any extreme corruption in the juices. The bark is found to have the like beneficial effects in the malignant fevers, and the scurvy with gangrenes, as in the intermittent; wine, in the malignant fevers, and in the scurvy, is a proper cordial, whilst much bleeding turns putrid fevers into malignant; and in these, as in the scurvy, nothing can be more pernicious.’

He concludes, therefore, that the difference of the putrid fever, the malignant fever, and the scurvy, chiefly consists in the mode of the putrefaction.

‘ 1. If the acridity or corruption of the blood comes on hastily, the consequence is an ardent, constant, remittent, or intermittent fever.

‘ 2. If the purulent matter be carried upwards or downwards, in order for ejection; then is produced a violent vomiting, or *cholera morbus*, a flux, or dysentery.

‘ 3. If such matter, instead of being ejected, mingles with the blood, or the latter be corrupted, immediately, by tainted extravasations; in both cases it works like yeast, that is, by an assimilating power, inherent in all putrid animal substances, to corrupt, and to render all other substances like themselves; and this, in the very strictest sense, that is, they act like the yeast of beer, mixed with any vegetable substances, capable of a vinous fermentation.

‘ Thus, when the corruption or colligation of the humours begins, hereby, to increase, the brain or the liver become obstructed and inflamed, which is followed by ulcers, and even mortifications. This inflammation of the brain, which may properly be accounted a symptom, is the *fomes* of the fever, and to it are owing all the nervous symptoms.

‘ 4. Lastly, if these causes of fevers operate slowly, and the putrefaction has insensibly pervaded the whole body, so as to become, as it were, habitual to it; or, if the putrid fevers have been but imperfectly cured, the consequence, among a ship’s company, will be the scurvy.

‘ And



‘And here we may query, whether the first and chief residence of the putrefaction in the scurvy, is not in the serous juices and vessels? Dr. Pringle has, by several experiments, found, that the serous part of the blood is not so apt to be corrupted as the red globules; which conjecture seems to be confirmed by several symptoms peculiar to the scurvy; and this is also the foundation of Bisset’s opinion, that the seat of the scurvy is in the serous vessels, when obstructed.’

In the sixth chapter, on the preceding or remote causes of putrid diseases, Dr. Monchy is by no means so methodical and precise as might be expected in a writer of his good sense and discernment. One would imagine from the title and preamble to this chapter, that he was going to enumerate distinctly the remote causes; but he only mentions the natural disposition which our humours have in common with all animal fluids, to putrefaction; certain circumstances, and peculiar habits, which render some more subject to putrid distempers than others; and the quality of the air, which we inspire, and possibly imbibe, by all the pores of the body. Several other intermediate articles are inserted, which the doctor would seem to instance as preceding causes, though they are, in fact, no more than symptoms arising from the original cause of the disease, whether simple or combined, of a variety of conspiring circumstances. Mr. Eller’s experiments evidently demonstrate the great power of air in promoting putrefaction; for in an exhausted receiver he kept milk, wine, and blood, for the space of fifteen years, without the least perceivable taint, the blood itself being in its pure natural state, as if fresh drawn. To this our author adds the following observations, which are rather important than new; ‘that in the torrid zone, and likewise within a ship, the air is hot, moist, and light; by which assemblage of qualities, so nearly related in their effects, its noxious power is considerably augmented, and consists principally in a dilatation which affects the fluid parts more than the solid, as an incentive to motion; which, however, soon terminates in a relaxed cohesion of the solids; in a rarefaction of the juices; and in a putrescent disposition throughout the whole body; but especially in the *primæ viæ*, or first passages.’

‘This is confirmed by observations from all quarters; for it is only in summer that the bilious diseases, and the dysenteries, are very current and endemial with us in Holland. After the battle of Dettingen, near half the private men of the British army were taken with the dysentery, a calamity owing to heat and moisture, having the night following lain on the field of battle without tents, exposed to a heavy rain. The disease was common, tho’ not nearly so frequent among the officers, of whom

whom those were first seized, who had lain wet at Dettingen, the rest suffered by contagion. In proportion to the greater degrees of heat, the stomach and bowels are the more affected, and the breast less; but in winter, the very reverse occurs.

‘ Further, the diseases set in soon or late, according to the different degrees of heat and moisture: their duration, extent, and infection, together with their symptoms, depend on the like qualities of the weather. The first appearance does not occur, until the continuance of the heat begins to produce putrefactions, with noxious exhalations from the waters. In October these exhalations abate, and in November the frosts bring them to a period; herein resembling the pestilential fever, which, according to the unanimous sentiments of all physicians, from the time of Hippocrates, are never felt in Europe, but in seasons of a hot and moist intemperature, their deplorable havoc ceasing, as the air becomes cool and dry.

‘ Between the tropics the rainy seasons, both by land and sea, are the most unhealthy and dangerous; being productive of putrid fevers and the scurvy.

‘ Epidemical distempers are much more common in hot than in cold climates.

‘ Lastly, let us call to mind, among other experiments of Boerhaave’s, on this head, that of a dog shut up in a sugar-baker’s heated stove; the whole mass of whose humours was, by the heat, corrupted to so high a degree, in a few minutes, as to emit an insupportable stench; so thoroughly dissolved, that the very saliva became bloody; and so horribly offensive, as to throw a very vigorous man, concerned in the experiment, into faintings.

‘ Hence then it is evident, that a hot, moist, and light air, is very productive of putrid diseases; add to this, what I shall hereafter adduce, concerning the cold of the nights, and the obstruction of insensible perspiration; and we shall readily apprehend—

‘ Why a more copious perspiration is necessary in the West Indies?

‘ Why, in the torrid zone, putrid fevers are so very epidemic, so violent, and so mortal?

‘ Why malignant fevers are so extremely dangerous? and why their fatal consequences are so very rapid too?

‘ Why our bodies, both in heat and cold, if attended with dampness, contract such a disposition to the scurvy? and why, to those already labouring under distempers, such an intemperature is a very aggravating circumstance?

‘ Why wet cloaths, and damp beds, spread putrid fevers, dysenteries, and the scurvy among a ship’s company.

‘ The



‘ The fetid vapours in the air, which the great heat exhales in such baneful quantities from a ship’s hold, and from the marshy coasts of the West Indies, are proved by many well attested accounts, to be, in the highest degree, pernicious to health ; and to have given rise to the most dangerous putrid fevers. To these vapours, which the evening breeze carries out to sea, may it not be attributed, at least in some measure, that ships are much more sickly, whilst at anchor near those marshy coasts, than when on the main sea ?’

A little further he justly observes, ‘ that the air itself, abstracted from such contingent humidity and vapour, assumes a noxious quality for want of a successive renovation, when it is continually emitted from, and inhaled by a great number of people, even though healthy.’ All that the doctor observes upon this head, is infinitely more beautifully and philosophically expressed by the very ingenious author of the *Art of Preserving Health* :

“ Breathe not the chaos of eternal smoke,  
And volatile corruption, from the dead,  
The dying, sickning, and the living world  
Exhal’d, to sully heaven’s transparent dome  
With dim mortality. It is not air  
That from a thousand lungs reeks back to thine,  
Sated with exhalation, rank, and fell,  
The spoil of dunghills, and the putrid thaw  
Of nature ; when from shape and texture she  
Relapses into fighting elements.”

This air being inhaled by the lungs, and mixed with the aliments, acts in the body in the manner of yeast, says our author, and infects the juices with a general putrescence, which is inductive of melancholy symptoms, especially in the nervous system ; but we apprehend it is not very philosophical to affirm, that air acting like yeast, and exciting a fermentation, shall be the cause of putrescence, and the origin of malignant putrid fevers, and likewise of dysenteries.

The remarks made on the aliment of seamen, and how they tend to promote putrid disorders, are extremely judicious and useful ; but we think the doctor ought to have suggested some remedy for this evil, and a better method of preserving animal and farinaceous food at sea, the inconveniences of which are sufficiently known, without the power of removal.

The subsequent assemblage of observations from different authors is extremely useful, but it belongs not to the chapter on causes, and ought to be inserted in the succeeding, on the method of cure, where the author is examining the qualities and effects of medicines.

‘Hartman is held to be the first who detected the bad effects of mercury in the scurvy; in which opinion he has been followed by many great men of the present age, as Hoffman, Pringle, Huxham, Lind, and particularly Van Swieten; who has publicly animadverted on the illustrious Boerhaave himself, concerning the use of mercurials in the scurvy; these gentlemen all agreeing, that its power chiefly consists in weakening and relaxing the solids, and in attenuating and dissolving the fluids.

‘Thus, in the scurvy, a very small quantity of mercury brings on a salivation.

‘What Mr. Kramer, in his *Case of the Imperial Troops in Hungary*, says on this head, is very remarkable; “four hundred of the troops at Belgrade, having taken mercury without my advice, the dreadful consequence was, that they all to a man died in a salivation.”

‘Hence, possibly, we are to look for the cause, why, after using mercury in venereal disorders, the Peruvian bark loses a great part of its known efficacy in the most virulent cases.

‘As to the alkaline and terrestrial absorbents of acidity, we learn from Pringle’s experiments:

‘That chalk in abscesses, and that oyster-shells also, promote putrefaction.

‘That crabs-eyes being mixed with salt of wormwood, the putrescence was much less; the salt having, after three days warm digestion, neither tainted nor softened the flesh; whilst the levigated chalk had greatly putrified and consumed it.

‘That egg-shells, added to water, seem rather to resist putrefaction, preserving meat longer than pure water.

‘That the antiseptic virtue of the *contrayerva* root is weakened by the addition of such alkaline medicines, and such earthy substances.

‘That on a tendency of the humours to putrescence, the use of them, far from being a matter of indifference, is extremely pernicious.

‘That the *fætor* or stink, in a carious bone, is not to be supposed to result from the marrow; but (other causes included) rather to the osseous matter, which, being an absorbent earth, may act like chalk, or the *testacea*; and so may heighten the putrefaction both of the small vessels, and of the matter issuing from the sore; since the corruption of marrow tends more to the rancid, than to the cadaverous smell.

‘And that chalk is by no means proper for, but rather hurtful in, a dysentery.’

He shews how too violent exercise, watching, wet cloaths, fluggishness, the obstruction of insensible perspiration, profuse sweats,



sweats, dejection of mind, costiveness, and a variety of other circumstances, promote putrefaction, and the consequent diseases; upon all which the doctor's reasoning is solid and rational. From this he concludes, 'that the diseases usual among seamen in West India voyages, are not fevers accompanied with inflammations, in one part of the body, but violent putrid fevers, malignant fevers, and the scurvy.'

'That it is only in degree, and not in nature and quality, the diseases in question differ from those observed to prevail in Europe, and particularly in the Netherlands.

'That a putrefaction, consisting in a relaxation of the fibres, and a disunion or degeneracy of the juices, is the proximate cause of all; differing, however, in the several modes of existence, in proportion as they depend on the particular degree, the force, and concurrence of external causes.

'That when, by a strong and manifest tendency to putrefaction, whether occasioned by such a propensity of the natural constitution, by the moist and hot temperature of the torrid zone, or by the use of vitiated or putrescent aliments, verminous water, &c. the insensible perspiration is greatly diminished, or entirely stopped (to which morbid circumstance, in those parts, men are greatly exposed, from the coldness and the dampness of the nights) then, I say, fevers are engendered.

'Next, that a putrescent substance being, by a violent increase of the putrid fevers, or by the infectious air, still further elaborated to a certain degree of acrimony, and mingled with the blood, it inflames the whole body, after the manner of a ferment, or yeast, dissolves the crasis and cohesion of the fluids, and being attended by an inflammation in the brain, malignant fevers are the consequence.

'Finally, it has been observed, that it is chiefly on the return of ships, that habits inclinable to putrefaction become inveterately infected with that terrible distemper the scurvy: as they must be reduced to a greater degree of weakness by the long continuance of the causes already enumerated; whence necessarily follows a greater listlessness to, and, indeed, a greater inability for, voluntary motion. Besides, nutrition becoming extremely depraved from the daily increasing corruption of both their solid and liquid food, insensible perspiration is continually more and more diminished.'

Nor are the curative hints in the succeeding chapter less judicious. These three indications are especially recommended;

'That the peccant acrimony, and putrid substances, be separated and discharged; or else, that they be corrected or mitigated; and that the vital powers be corroborated or restored. The general evacuations by phlebotomy, emetics, cathartics,

and sudorifics, have been generally supposed to answer the first of these intentions ; but they are confined within very narrow limits by our author. With respect to bleeding, in particular, he rightly observes, that in putrid disorders it can possibly be of no advantage, except in the very first stage of those diseases ; and even then it ought to be moderate. With respect to the scurvy this caution is undoubtedly necessary, though we entertain some doubts of its utility in the ardent and malignant putrid fever, where we should apprehend a plentiful bleeding is sometimes necessary, and strongly indicated ; and for this we believe we have the testimony of an excellent late medical writer on the indigenous diseases of the West Indies. Hoffman, and twenty more successful practitioners, have forbid liberal bleeding in the scurvy, and been equally averse to drastic medicines, and strong purges.

The direction given to feel the pulse in doubtful cases, whilst the vein is open, and to regulate the quantity of blood drawn by the variation in the force or feebleness of its vibrations, we conceive to be devoid of any meaning ; because the pulse rises and falls in those disorders by bleeding, contrary to all expectation. Upon the whole, he condemns phlebotomy in putrid diseases, and justly forbids the use of the lancet in the second stage of malignant fevers, and the scurvy. Emetics he recommends strongly, and indeed enforces his advice with sound reason, and ample testimony. Ipecacuanha is the medicine of which he entertains the best opinion. This is even recommended in ardent inflammations, and ardent putrid fevers, unless they have passed the first stage. In the scurvy, however, emetics ought to be avoided, as they encrease the pains, the prostration of strength, the difficulty of breathing, and the hæmorrhage at the nose, without mitigating any of the symptoms. In putrid fevers, where there is any sensible remission or intermission, the preparations of antimony, either alone or mixed with Ipecacuanha, are preferred to the simple root ; and the author has been often successful, by increasing the emetic power of the ipecacuanha with two grains of emetic tartar. Gentle aperients are highly praised in the scurvy ; such as manna, cream of tartar, tamarinds, and especially tamarind whey. Wine and spirituous liquors, diluted with water, he desires may be administered as useful cordials ; but above all, the bark is the medicine in which he places his greatest confidence. To this he adds the *spiritus Mindereri*, to promote perspiration, and the whole train of mineral and vegetable acids, together with esculents of almost every kind, particularly in proportion to their antiseptic qualities.



The following quotation, with which we shall close this article, merits the medical reader's attention, in a particular manner : 'Alcaline salts, whether fixed, *as cineres clavellati depurati* : or purified pot-ash, salt of tartar, of wormwood, &c. volatile spirit, and salt of hartshorn, spirit of sal ammoniac. Dr. Pringle, in recommending these, says, "Herein I rely more on practice than theory."

'Or alcalescent, and distinguished by the name of antiscorbutic, *as cochlearia*, or scurvy-grass, water-creffes, pepper wort, mustard, garlic, onions, leeks, red cabbage, squills, turnips, green sprigs of pine, guaiacum, &c.

'Dr. Pringle, contrary to the general opinion of physicians, has demonstrated by experiments, that all the before-mentioned remedies are so far from promoting corruption, that they strongly oppose it ; one grain of volatile salt of hartshorn having preserved flesh from corruption, better than four grains of culinary or rock-salt, and than two grains of vitriolated salt of tartar, or volatile alkaline salt of hartshorn, saturated with vinegar.

'That putrid substances differ very widely from the alkaline, and acid.

'Neutral salts ; sal ammoniac, common salt, sea-water, sal gemma, or rock salt, saltpetre, soluble tartar, vitriolated tartar, the saline acid mixture of Riverius, *Spiritus Mindereri*, sugar, &c.

'As to common culinary salt in particular, I shall only quote the following passage from Dr. Lind : "To two scorbutics, with very rotten gums, swelled legs, and with the sinews of the knees contracted, I every day, for the space of a fortnight, gave half a pint of sea-water, with which they were very complying, but it had no manner of effect on them ; they continued in the same condition, even as if they had been left to themselves without any remedies given them. This trial was several times repeated, and here and there a patient imagined he perceived something of a good effect from it : it seems that the scurvy can by no means be imputed to the salt abstractedly ; though affording no proper nourishment, it may be looked on as one of the occasional causes of that horrid malady."

'The bitters ; contrayerva, gentian, rhubarb, snake-root, orange-peel, West India or white cinnamon, wormwood, the lesser centaury, senna, myrrh, &c. are chiefly proper for those who are on the recovery, either from fevers or the scurvy.

'The aromatics ; angelica, wild valerian, cinnamon, mint, chamomile flowers, saffron, camphire, musk, &c.

'The astringents ; oak bark, Peruvian bark, ground-ivy tea, red roses, gall-nuts, catechu, alum, lime-water, red wine, &c.

‘ Of all the before-mentioned remedies, the Peruvian bark, and orange and lemon juice, for their excellence, deserve the name of specifics against putrefaction.

‘ As to the former, Dr. Pringle says, “ That he put a piece of flesh, weighing two drachms, putrified in a former experiment, and so spongy as to be specifically lighter than water, into a few ounces of a strong infusion of chamomile flowers; the infusion was renewed twice or thrice, in as many days: when perceiving the *fætor* gone, he put the flesh into a clean bottle, with a fresh infusion, and after a twelvemonth, it was still firm and uncorrupted.”

‘ In the same manner he succeeded in sweetening several thin pieces of corrupted flesh, by repeated affusions of a strong decoction of the bark.

‘ Concerning its use in putrid distempers, it may be said:

‘ That it is found more necessary and beneficial in summer than in vernal putrid fevers, and in hot than in cold countries; perhaps, from the greater relaxation of the solids at that season, and in such climates.

‘ That in remittent putrid fevers, the first passages being cleansed, it may safely be administered during the sweats, and at the cessation of them, particularly, if the urine be turbid.

‘ That if, in the beginning, it be suspected that a great deal of putrid matter has insinuated itself into the blood, rhubarb is to be added to the bark, which, however, is afterwards to be used simply, by itself.

‘ That it prevents returns both of putrid fevers, and of the dysentery.

‘ That it is administered with good effect in malignant fevers, either before the humours become so very much rarified, as to occasion an inflammation in the brain, or afterwards, on the appearance of mortifications, or livid *petechiæ*, or spots.

‘ And, that although many experiments further manifest its salutary operation towards the cure of the scurvy; yet this chiefly is, and ofteneft happens, after the use of fresh esculent vegetables, and the juice of the acid fruits, for some continuance.’

As to preservatives they consist in cleanliness, moderate exercise, warm cloathing, keeping up insensible perspiration, the use of vegetables, and an antiseptic diet; and, in a word, in either avoiding all those circumstances which contribute to the diseases, or in the gentle use of those medicines which promote the cure. Upon the whole, the treatise is sensible, judicious, and practical; and we therefore earnestly recommend it to the perusal of all our camp and navy surgeons.



ART. VII. *Mathematics. With Eleven Copper-Plates. By the late Rev. Mr. William West, of Exeter. Revised by John Rowe. 8vo. Pr. 5s. Richardson.*

THIS little publication contains a variety of slight sketches, which distinguish the hand of a master, and deserve a place in the mathematical repositories of the curious, but scarce conduce to the advancement of geometry, or the instruction of the beginner: yet there is undoubtedly a large field for the exertion of genius, in the application of the doctrine of fluxions, to curve spaces of higher dimensions than the sections of the cone, expressing their areas exactly in numbers, and marking the fluent by the measure of ratios and angles; particulars not sufficiently attended to by the mathematicians of this age, which may be considered as essential *desiderata*, in one of the noblest discoveries of human genius. From the specimen of talents, exhibited by Mr. West in the introductory to the fluxionary calculus, the neat application of the doctrine to the solution of several curious problems, especially those *de maximis et minimis*, and that perspicuity of thought and expression displayed in the stating and operation, we have reason to lament he had not directed his talents to more important objects, and especially to those just specified. We cannot, however, avoid objecting to our author's method of inscribing the largest rectangular parallelogram in a given semicircle, as neither scientific nor easy, because the proportional increase or decrease of the quantities, by no means obviously shews the proportion of the rectangle. Indeed, the inference made in the scholium, respecting the proof of the usual method of making the fluxion of a maximum  $= 0$ , is clearly deduced, and so far Mr. West deserves our thanks.

As it would be impossible to render a critique upon the above subject intelligible, without having recourse to diagrams, we shall confine ourselves to that practical improvement of our author's, on the planisphere of the celebrated Wright and Mercator; the first hint of which was certainly suggested by Ptolemy. Every sciolist knows, that the meridians in the above chart, are straight parallel lines, the distance between the parallels increasing from the equinoctial towards the poles, in the ratio of the secant of the latitude to the radius. This was all Mercator's discovery, or rather the discovery of our countryman Mr. Wright, who had shewn the method of constructing it by enlarging the meridian line with a continual addition of secants. The method is admirably adapted to the mariner's purpose, by furnishing him with the means of exactly determining the bear-

ings, and the true course of the ship, from any two distant places; but still there wanted a more strict demonstration of a projection so important, especially of the rhumbs. To effect this Mr. West lays down the following very ingenious proposition, which, if we do not greatly mistake, we have seen, with very little variation, in the Philosophical Transactions, communicated possibly by the same writer.

'If a rectangular piece of paper be turned into the form of a right cylindrical tube, and a sphere be inscribed therein, so as that the axes of the sphere and cylinder do coincide, or, that the equator be the line of contact between the said tube and sphere, and all the points of the spheric surface be projected or transferred to the concave surface of the tube, by right lines proceeding from the center of the sphere, and terminating in the said concave surface of the tube: and then, if the paper be opened and stretched upon a plane, it will present a chart, in which the meridians, parallels of latitude, and rhumbs, are all truly and geometrically projected in *right* lines.'

Nothing can be more simple and easy than the demonstration of this proposition, which is as follows:

'With regard to the meridians, it is evident, that they are all thrown into right lines in the tube, being all parallel to its axis: and, as the parallels of latitude are all projected in circles perpendicular to the said meridians; so, upon opening the tube, &c. as aforesaid, they must necessarily become right lines also. The only thing therefore that requires a demonstration, is, that the rhumbs, or loxodromics, become right lines when the paper tube is extended as above. In order to this, let the eye be supposed to be placed in the center of the sphere when inscribed in the tube; then every rhumb will appear to run round the concave tube in the manner of a bottle screw *ad infinitum*: and the only thing to be proved, is, that it keeps a parallel direction to itself every where; or, that it makes the same angle with all the meridians; or, that the projected rhumb makes the same angle with the projected meridian, as the true rhumb makes with the true meridian upon the surface of the sphere. These two angles do apparently coincide, with regard to the eye placed as aforesaid; that is, they are *apparently* equal to the eye in that situation; and that they are also *really* equal, is evident from this lemma, viz. That the *real* and *apparent* bigness of any angle are the same when the eye is placed perpendicularly over either of its sides, or, when a perpendicular dropt from the eye to the plane of the angle falls upon either of its sides. Now this is the very case with regard to both the angles in question; for the perpendicular from the eye falls on the angular point of the angle on the sphere; and a perpendicular



cular from the eye falls on the meridian, which is one side of the angle on the tube: consequently, the real and apparent bigness of each of those angles is the same; and therefore, as they appear equal, they are really so. Q. E. D.

The improvement made by this projection in Mercator's chart, will be evident from the subsequent scholium.

'It does not appear (says Mr. West, or his editor) that Mercator, or Wright, ever thought of this projection; for the meridian line here is manifestly a line of *tangents*; whereas, in their projection, it is a *collection* of *secants*. It may be added, that Mercator's or Wright's chart is very faulty in the bearing of places; but in this, it is as true and correct as upon the globe itself. I shall therefore presume to say, that this naval planisphere, or sea chart, is the most useful for the purposes of navigation ever yet invented; it being better than Mercator's in one important respect, and equal to it in all others.

'There are three projections of the sphere, the orthographic, the stereographic, and the nautical; the two first of these are well known to mathematicians: the last was invented for the purposes of navigation, though hitherto a very imperfect and defective invention. The errors of the plain chart are corrected, in a great measure, by Mercator's or Wright's chart; though this latter is not a *true* projection of the sphere in any shape; nor indeed is it pretended to be such by Mr. Wright, one of its inventors, who represents it rather to be an extension of the spherical surface upon the inner side of the concave cylinder in which it is inclosed. Suppose (*e. g.*) the globe to be so inscribed in a cylindric tube as to touch it every-where in the equator, and consequently the axes of the globe and cylinder to coincide; then, suppose the tube to be of hard and unyielding substance, as of marble or the like, and the globe to be of a soft substance, as a bladder, and to enlarge itself as that does when blown, until the globular surface becomes a cylindrical one by applying itself to the internal or concave surface of the cylinder, both ways towards each pole; Mr. Wright supposes, all the parts of the spherical surface to increase uniformly in this extension; or, so as that the degrees of longitude or latitude every-where shall still continue to bear the same just proportion to each other, *i. e.* as radius to secant of latitude.—Whereas, the true projection, (and which I apprehend will much better answer the purposes of navigation than either the plain chart or Mr. Wright's) is this, *viz.* Let the sphere be inscribed in a cylindric tube, as above; and let all the parts of the spheric surface be transferred to the concave cylindric surface, by right lines drawn from the center of the sphere: the consequence of which is, that, when the cylinder is opened and spread upon a plain,

plain, the meridians, parallels, and loxodromics, will be all projected in right lines, as in Mercator's or Wright's chart, but in different proportions. And, I take upon me to assert, that this is the first chart, or representation of the terraqueous globe, ever yet invented; in which the *meridians, parallels, and rhumbs*, are *justly and truly* projected in *right* lines; for the *latter* cannot be *so* projected in Mercator's.

We doubt not but this single specimen will impress our readers with a favourable opinion of Mr. West's abilities, which we could wish had been rewarded by a more liberal subscription, for the benefit of his widow and family.

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ART. VIII. *The Works of James Thomson, with his last Corrections and Improvements. To which is prefixed, an Account of his Life and Writings. In Two Volumes. 4to. Pr. 2l. 12s. 6d. Millar.*

A Just taste, a delicate sensibility to the beauties of nature, an overflowing benevolence, and that subdued piety which ever accompanies innocence of manners, and sound understanding, render the memory of this favourite son of the muses, equally dear to posterity, as his person was to his contemporaries. Thomson is one of those happy poets, whose writings inspire personal love and esteem: devoid of all rancour, jealousy, and attempts to witty satire, they delight by their simplicity, and the picture which they exhibit of an amiable ingenuous mind. No poet ever more strongly painted the features and complexion of his soul in his writings, than Mr. Thomson; and though his fame, as a person of worth and genius, might be safely rested on this sole footing, yet, as his biographer justly observes, 'the desire which the public always expresses of a more intimate acquaintance with an eminent author, ought not to be disappointed, as it proceeds not from mere curiosity, but from affection and gratitude to those by whom they have been entertained and instructed.' To gratify this laudable curiosity, Mr. Murdoch, a gentleman remarkably qualified for this task, as well by his own taste and erudition, as by a long course of intimate friendship with the poet, has sketched the principal occurrences of his life, and the outlines of his character. This account of Mr. Thomson is prefixed to a splendid impression of his works, adorned with engravings of the author's head, taken from pictures drawn at different periods of his life, as well as with other plates, happily designed and well executed. We shall confine ourselves to the labours of the biographer, and indulge our curious readers with a few of the most interesting particulars of the author's life.



In the year 1700 Mr. James Thomson was born at Ednam, in the shire of Roxburgh. His father was minister of that place, highly respected for his piety and diligence in the pastoral duty. At an early age he put forth some blossoms of poetical genius, which procured him the notice of Sir William Bennet, and other gentlemen of that country, the most distinguished for taste and sentiment. After passing through the usual course of school education at Jedburgh, he was sent to the university of Edinburgh, where, in the second year of his admission, his studies were interrupted by the death of his father; which affected him so sensibly, that his relations still remember some extraordinary instances of his grief, and filial duty expressed on that occasion. Maternal love still, however, enabled him to prosecute his academical studies, until he not only finished the usual course, but was even distinguished and patronized as a youth of uncommon talents.

‘ About this time the study of poetry was become general in Scotland, the best English authors being universally read, and imitations of them attempted. Addison had lately displayed the beauties of Milton’s immortal work; and his remarks on it, together with Mr. Pope’s celebrated Essay, had opened the way to an acquaintance with the best poets and critics.’

However, as taste is the gift of nature, and cannot be communicated by rules, there were not wanting certain critics who animadverted on the inaccuracies of Mr. Thomson’s style, and those luxuriations inseparable from a juvenile fancy, while the fire and enthusiasm of the poet had entirely escaped their notice. This so much disgusted the young bard, that from that time he began to turn his views to London, where works of genius may always expect a candid reception, and due encouragement; and an accident soon determined him to execute this resolution.

‘ The divinity chair at Edinburgh was then filled by the reverend and learned Mr. Hamilton; a gentleman universally respected and beloved, and who had particularly endeared himself to the young divines under his care, by his kind offices, his candor, and affability. Our author had attended his lectures for about a year, when there was prescribed to him for the subject of an exercise, a psalm, in which the power and majesty of God are celebrated. Of this psalm he gave a paraphrase and illustration, as the nature of the exercise required; but in a style so highly poetical, as surprized the whole audience. Mr. Hamilton, as his custom was, complimented the orator upon his performance, and pointed out to the students the most masterly striking parts of it; but at last, turning to Mr. Thomson, he told him, smiling, that if he thought of being useful in the  
ministry,

ministry, he must keep a stricter rein upon his imagination, and express himself in language more intelligible to an ordinary congregation.

'This gave Mr. Thomson to understand, that his expectations from the study of theology might be very precarious; even though the *church* had been more his free choice than probably it was. So that having, soon after, received some encouragement from a lady of quality, a friend of his mother's, then in London, he quickly prepared himself for his journey. And although this encouragement ended in nothing beneficial, it served for the present as a good pretext to cover the imprudence of committing himself to the wide world, unfriended and unpatronized, and with the slender stock of money he was then possessed of.

'But his merit did not long lie concealed. Mr. Forbes, afterwards lord president of the session, then attending the service of parliament, having seen a specimen of Mr. Thomson's poetry in Scotland, received him very kindly, and recommended him to some of his friends: particularly to Mr. Aikman, who lived in great intimacy with many persons of distinguished rank and worth.'

Mr. Thomson's reception wherever he was introduced, emboldened him to risque the publication of his *Winter*: in which he was kindly assisted by Mr. Mallet, then private tutor to the duke of Montrose. To this gentleman 'he likewise owed his first acquaintance with several of the wits of that time; an exact information of their characters, personal and poetical, and how they stood affected to each other.'

The poem of *Winter* first appeared in 1726; and from the universal applause it met with, secured to the author the patronage of all persons of taste, made his acquaintance solicited, and rendered him in a particular manner the favourite of some ladies of distinction; among whom were the countess of Hertford, Miss Drelincourt, afterwards viscountess Primrose, and Mrs. Stanley. But the chief advantage which he deduced from this publication was, that it brought him acquainted with Dr. Rundle, afterwards lord bishop of Derry, who received him into his intimate confidence and friendship, promoted his character, introduced him to his friend lord chancellor Talbot, and some years afterwards recommended him as a proper companion for the son of that nobleman, when he was sent to travel.

The expectations which our poet's *Winter* had raised, were fully answered by the successive publication of the other *Seasons* of *Summer*, in 1727; of *Spring*, in the beginning of the succeeding year; and of *Autumn*, in the quarto edition of his works, in 1730. 'In that edition, the *Seasons* are placed in their natural



tural order; and crowned with that inimitable *Hymn*, in which we view them in their beautiful succession, as *one whole*, the immediate effect of infinite power and goodness. In imitation of the Hebrew bard, all nature is called forth to do homage to the creator, and the reader is left enraptured in silent adoration and praise.

Besides these, and his tragedy of *Sophonisba*, written and acted with applause, in the year 1729, Mr. Thomson had, in 1727, published his poem to the memory of Sir Isaac Newton, then lately deceased; containing a deserved encomium of that incomparable man, with an account of his chief discoveries; sublimely poetical; and yet so just, that an ingenious foreigner, the count Algarotti, takes a line of it for the text of his philosophical dialogues, *Il Neutonismo per le dame*: this was in part owing to the assistance he had of his friend Mr. Gray, a gentleman well versed in the *Newtonian Philosophy*, who, on that occasion, gave him a very exact, though general, abstract of its principles.

That same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America, running very high, Mr. Thomson zealously took part in it, and wrote his poem *Britannia*, to rouse the nation to revenge. And although this piece is the less read that its subject was but accidental and temporary, the spirited generous sentiments that enrich it, can never be out of season: they will at least remain a monument of that love of his country, that devotion to the public, which he is ever inculcating as the perfection of virtue, and which none ever felt more pure, or more intense, than himself.

Our author's poetical studies were now to be interrupted, or rather improved, by his attendance on the honourable Mr. Charles Talbot, in his travels. A delightful task indeed! endowed as that young nobleman was by nature, and accomplished by the care and example of the best of fathers, in whatever could adorn humanity: graceful of person, elegant in manners and address, pious, humane, generous; with an exquisite taste in all the finer arts.

With this amiable companion and friend, Mr. Thomson visited most of the courts and capital cities of Europe; and returned with his views greatly enlarged; not of exterior nature only, and the works of art, but of human life and manners, of the constitution and policy of the several states, their connections, and their religious institutions. How particular and judicious his observations were, we see in his poem of *Liberty*, begun soon after his return to England. We see, at the same time, to what a high pitch his love of his country was raised,

by

by the comparisons he had all along been making of our happy well-poised government with those of other nations. To inspire his fellow-subjects with the like sentiments, and shew them by what means the precious freedom we enjoy may be preserved, and how it may be abused or lost; he employed two years of his life in composing that noble work: upon which, conscious of the importance and dignity of the subject, he valued himself more than upon all his other writings.'

Immediately after his return to England with Mr. Talbot, he was made secretary of briefs by the chancellor; a place which soon fell with his noble patron, and reduced Mr. Thomson from an easy competency to a state of precarious dependence, in which he passed the remainder of his life; 'excepting only the two last years of it, during which he enjoyed the place of surveyor-general of the Leeward Islands, procured for him by the generous friendship of lord Lyttelton.

Mr. Thomson's genius could not be depressed by the reverse of fortune on the death of the lord chancellor Talbot, that friend of genius, and patron of worth: 'he resumed with time, his usual cheerfulness, and never abated one article in his way of living; which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his tragedy of *Agamemnon*, acted in 1738, yielded a good sum; Mr. Millar was always at hand, to answer, or even to prevent, his demands; and he had a friend or two besides, whose hearts, he knew, were not contracted by the ample fortunes they had acquired; who would, of themselves, interpose, if they saw any occasion for it.

'But his chief dependance, during this long interval, was on the protection and bounty of his *royal highness Frederick prince of Wales*; who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on him a handsome allowance. And afterwards, when he was introduced to his royal highness, that excellent prince, who truly was what Mr. Thomson paints him, *the friend of mankind and of merit*, received him very graciously, and ever after honoured him with many marks of particular favour and confidence. A circumstance, which does equal honour to the patron and the poet, ought not here to be omitted; that my lord Lyttelton's recommendation came altogether unsolicited, and long before Mr. Thomson was personally known to him.

'It happened, however, that the favour of his royal highness was in one instance of some prejudice to our author; in the refusal of a licence for his tragedy of *Edward and Elconora*, which he had prepared for the stage in the year 1739. The reader may see that this play contains not a line which could  
justly



justly give offence; but the ministry, still sore from certain past-quinades, which had lately produced the stage-act; and as little satisfied with some parts of the prince's political conduct, as he was with their management of the public affairs; would not risque the representation of a piece written under his eye, and, they might probably think, by his command.

This refusal drew after it another; and in a way which, as it is related, was rather ludicrous. Mr. Paterfon, a companion of Mr. Thomson, afterwards his *deputy*, and then his *successor*, in the general-surveyorship, used to write out fair copies for his friend, when such were wanted for the press or the stage. This gentleman likewise courted the tragic muse; and had taken for his subject the story of Arminius the German hero. But his play, guiltless as it was, being presented for a licence, no sooner had the *censor* cast his eyes on the hand-writing in which he had seen *Edward and Eleonora*, than he cried out, Away with it! and the author's profits were reduced to what his bookseller could afford for a tragedy in distress.

Mr. Thomson's next performance was his *Masque of Alfred*; written, jointly with Mr. Mallet, by command of the prince of Wales, for the entertainment of his royal highness's court, at his summer-residence. This piece, with some alterations, and the music new, has been since brought upon the stage by Mr. Mallet: but the edition we give, is from the *original*, as it was acted at Clifden, in the year 1740, on the birth-day of her royal highness the princess Augusta.

In the year 1745, his *Tancred and Sigismunda*, taken from the novel in *Gil Blas*, was performed with applause; and from the deep romantic distress of the lovers, continues to draw crowded houses. The success of this piece was indeed insured from the first, by Mr. Garrick and Mrs. Cibber, their appearing in the principal characters; which they heighten and adorn with all the magic of their never-failing art.

He had, in the mean time, been finishing his *Castle of Indolence*, in two cantos. It was, at first, little more than a few detached stanzas, in the way of raillery on himself, and on some of his friends, who would reproach him with indolence; while he thought them, at least, as indolent as himself. But he saw very soon, that the subject deserved to be treated more seriously, and in a form fitted to convey one of the most important moral lessons.

The *stanza* which he uses in this work is that of Spenser, borrowed from the Italian poets; in which he thought rhimes had their proper place, and were even graceful: the compass of the stanza admitting an agreeable variety of final sounds, while the sense of the poet is not cramped or cut short, nor

yet

yet too much dilated : as must often happen, when it is parcelled out into rhimed couplets ; the usual measure, indeed, of our *elegy* and *satire* ; but which always weakens the higher poetry, and, to a true ear, will sometimes give it an air of the *burlesque*.

‘ This was the last piece Mr. Thomson himself published ; his tragedy of *Coriolanus* being only prepared for the theatre, when a fatal accident robbed the world of one of the best men, and best poets, that lived in it.’

‘ His testamentary executors were, the lord Lyttelton, whose care of our poet’s fortune and fame ceased not with his life ; and Mr. Mitchell, a gentleman equally noted for the truth and constancy of his private friendships, and for his address and spirit as a public minister. By their united interest, the orphan play of *Coriolanus* was brought on the stage to the best advantage ; from the profits of which, and the sale of manuscripts, and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters.’

‘ Our author himself hints, somewhere in his works (the *Castle of Indolence*) that his exterior was not the most promising ; his make being rather robust than graceful : tho’ it is known that in his youth he had been thought handsome. His worst appearance was, when you saw him walking alone, in a thoughtful mood : but let a friend accost him, and enter into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiar animated fire. The case was much alike in company ; where, if it was mixed, or very numerous, he made but an indifferent figure : but with a few select friends, he was open, sprightly, and entertaining. His wit flowed freely, but pertinently, and at due intervals, leaving room for every one to contribute his share. Such was his extreme sensibility, so perfect the harmony of his organs with the sentiments of his mind, that his looks always announced, and half expressed, what he was about to say ; and his voice corresponded exactly to the manner and degree in which he was affected. This sensibility had one inconvenience attending it, that it rendered him the very worst reader of good poetry : a *sonnet*, or a copy of tame verses, he could manage pretty well, or even improve them in the reading : but a passage of Virgil, Milton, or Shakespeare, would sometimes quite oppress him, that you could hear little else than some ill-articulated sounds, rising as from the bottom of his breast.

‘ He had improved his taste upon the best originals, ancient and modern ; but could not bear to write what was not strictly his own, what had not more immediately struck his imagination,



tion, or touched his heart : so that he is not in the least concerned in that question about the *merit* or *demerit* of imitators. What he borrows from the ancients, he gives us in an avowed faithful paraphrase or translation ; as we see in a few passages taken from Virgil, and in that beautiful picture from Pliny the Elder, where the course, and gradual increase, of the Nile are figured by the stages of man's life.

\* The autumn was his favourite season for poetical composition, and the deep silence of the night the time he commonly chose for such studies ; so that he would often be heard walking in his library, till near morning, humming over, in his way, what he was to correct and write out next day.

\* The amusements of his leisure hours were civil and natural history, voyages, and the relations of travellers, the most authentic he could procure : and had his situation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he performed on no instrument, he was passionately fond of music, and would sometimes listen a full hour at his window to the nightingales in Richmond gardens. While abroad, he had been greatly delighted with the regular Italian drama, such as Metastasio writes ; as it is there heightened by the charms of the best voices and instruments ; and looked upon our theatrical entertainments as, in one respect, naked and imperfect, when compared with the *ancient*, or with those of Italy ; wishing sometimes that a *chorus*, at least, and a better *recitative*, could be introduced.

\* Nor was his taste less exquisite in the arts of *painting*, *sculpture*, and *architecture*. In his travels he had seen all the most celebrated monuments of antiquity, and the best productions of modern art ; and studied them so minutely, and with so true a judgment, that in some of his descriptions in the poem of *Liberty*, we have the master-pieces there mentioned placed in a stronger light perhaps than if we saw them with our eyes : at least more justly delineated than in any other account extant : so superior is a natural taste of the *grand* and *beautiful*, to the traditional lessons of a common *virtuoso*. His collection of prints, and some drawings from the antique, are now in the possession of his friend Mr. Gray of Richmond-Hill.

\* As for his more distinguishing qualities of *mind* and *heart*, they are better represented in his writings, than they can be by the pen of any biographer. There, his love of mankind, of his country and friends ; his devotion to the *Supreme Being*, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness of heart, that it took in even the brute creation : judge what it must have been towards his own species.

He is not indeed known, through his whole life, to have given any person one moment's pain, by his writings or otherwise. He took no part in the poetical squabbles which happened in his time; and was respected and left undisturbed by both sides. He would even refuse to take offence when he justly might; by interrupting any personal story that was brought him, with some jest, or some humorous apology for the offender. Nor was he ever seen ruffled or discomposed, but when he read or heard of some flagrant instance of injustice, oppression, or cruelty: then, indeed, the strongest marks of horror and indignation were visible in his countenance.

These amiable virtues, this divine temper of mind, did not fail of their due reward. His friends loved him with an enthusiastic ardour, and lamented his untimely fate in the manner that is still fresh in every one's memory; the best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended every appearance he made; the actors, of whom the more eminent were his friends and admirers, grudging no pains to do justice to his tragedies. At present, indeed, if we except *Tancred*, they are seldom called for; the simplicity of his plots, and the models he worked after, not suiting the reigning taste, nor the impatience of an English theatre. They may hereafter come to be in vogue: but we hazard no comment or conjecture upon them, or upon any part of Mr. Thomson's works: neither need they any defence or apology, after the reception they have had at home, and in the foreign languages into which they have been translated. We shall only say, that, to judge from the imitations of his manner, which have been following him close, from the very first publication of *Winter*, he seems to have fixed no inconsiderable æra of the English poetry.

The biographer does justice to Mr. Millar, 'who has spared no expence to render this edition both beautiful and correct; and generously dedicates what profits may arise from it, to a funeral monument of his favourite author, and much-loved friend;' which monument is actually erected. We could wish that the design of this monument had been engraved as a frontispiece to one of these volumes. Here is an instance of gratitude and friendship, that reflects equal honour on the author and bookseller, which we could wish to see more generally deserved and imitated.



ART. IX. *Continuation of the Complete History of England.* By T. Smollett, M. D. Vols. III. and IV. 8vo. Pr. 5s. each. Baldwin.

THE unusually rapid sale of this performance, in despite of the machinations of the proprietors of other works of a similar nature, is alone a strong presumption in favour of its intrinsic merit; though, as impartial critics, we would chuse to examine productions of genius by another standard than the public approbation, which is sometimes capricious and arbitrary. We have occasionally ventured to dissent from the general voice, and to recommend pieces to notice which were left undisturbed on the shelves of the publisher; but it always gives us peculiar satisfaction when we can, with the strictest regard to integrity, join with our readers in the just praises of an author. He is a wretched critic, indeed, who had rather display his talents by censure, than his taste and candour by applause. Sensible however of the hazards to which an historian of the most recent transactions is exposed, and the difficulty of procuring authentic intelligence with respect to every occurrence, we will not presume to examine facts, or to determine with that decisive importance, as if we pretended to infallibility; but confine ourselves to those particulars which relate to the address and genius of the writer, and are cognizable by every gentleman, scholar, and critic.

An elegance, perspicuity, and flowing ease of diction, peculiarly adapted to historical narrative, constitute the most striking excellence in the *Complete History of England*; nothing appears laboured, yet all is correct and chaste, as if it had undergone repeated revision. Every period expresses precisely the author's meaning, and will not admit of amendment. Frequently he deviates into a figurative style, merely for the sake of giving elevation and variety to his language; but his figures are so justly supported, that they always elucidate the subject, and display the powers of imagination, subdued by culture and keen discernment.

Nor is the composition at all inferior to the diction: every object is disposed in the most natural order, and a comprehensive view taken of the general state of Europe, that the reader may be led to the sources of British measures. The influence of operations in the different quarters of the globe, are shewn, and the conduct of individuals censured, or applauded, with that peculiar boldness which hath eminently distinguished this writer. Patriotism appears to be his sovereign principle; whence it is that he may be reputed guilty either of contradiction or of renouncing his principles, since we see the same minister ex-

trolled for his strenuous endeavours to break continental shackles, and censured for tying the knot of G——n servitude harder than any of his predecessors.—But nothing can more clearly evince the impartiality of the historian than this very circumstance. It is measures, and not men, he praises or condemns; should his narrative represent inconsistencies in characters, they, and not the historian, are responsible. This may be termed painting from living nature, where the object necessarily appears more vivid and distinct than when placed at the distance of remote ages, and strikes the eye with those lights and shades wholly undistinguishable by a future copier, and distant spectator. After all, it must be confessed, that the most unbiassed integrity, and accurate judgment, cannot possibly steer so even a course, as to give equal satisfaction to contending interests and prejudices. Time alone can stamp the value of this performance, after the rancour of party-animosity is allayed, and those clouds of partiality, which now obscure the understanding, are dissipated. In vain, therefore, should we endeavour to extol or depreciate the merit of a work of which every Briton pretends to be a competent judge; for this reason we shall content ourselves with presenting our readers with such a specimen, as will confirm our judgment respecting the ability of the author. The extract of which we shall make choice, is alone sufficient proof that the historian has not deigned to lavish servile adulation even upon the sovereign, or to mingle in the venal crowd of unlamenting elegists.

‘ Thus died George II. at the age of seventy-seven, after a long reign of thirty-four years, distinguished by a variety of important events, and chequered with a vicissitude of character and fortune. He was in his person rather lower than the middle size, well shaped, erect, with eyes remarkably prominent, a high nose, and fair complexion. In his disposition he is said to have been hasty, prone to anger, especially in his youth, yet soon appeased; otherwise mild, moderate, and humane; in his way of living temperate, regular, and so methodical in every branch of private æconomy, that his attention descended to objects which a great king (perhaps) had better overlook. He was fond of military pomp and parade; and personally brave. He loved war as a soldier; he studied it as a science; and corresponded on this subject with some of the greatest officers whom Germany has produced. The extent of his understanding, and the splendour of his virtue, we shall not presume to ascertain, nor attempt to display;—we rather wish for opportunities to expatiate on his munificence and liberality; his generous regard to genius and learning; his royal encouragement and protection of those arts by which a nation

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is at once benefited and adorned. With respect to his government, it very seldom deviated from the institutions of law; or encroached upon private property; or interfered with the common administration of justice. The circumstances that chiefly marked his public character, were a predilection for his native country, and a close attention to the political interests of the Germanic body: points and principles to which he adhered with the most invincible fortitude; and, if ever the blood and treasure of Great Britain were sacrificed to these considerations, we ought not so much to blame the prince who acted from the dictates of natural affection, as we should detest a succession of v—l m—rs, all of whom in their turns devoted themselves, soul and body, to the gratification of this passion, or partiality, so prejudicial to the true interest of their country.

The reign of George II. produced many revolutions, as well in the internal schemes of oeconomy and administration, as in the external projects of political connexions; revolutions that exposed the frailties of human nature, and demonstrated the instability of systems founded upon convenience. In the course of this reign a standing army was, by dint of ministerial influence, ingrafted on the constitution of Great Britain. A fatal stroke was given to the liberty of the press, by the act subjecting all dramatic writings to the inspection of a licenser. The great machine of corruption, contrived to secure a constant majority in p——t, was overturned, and the inventor of it obliged to quit the reins of government. Professed patriots resigned the principles which they had long endeavoured to establish, and listed themselves for the defence of that fortress against which their zeal and talents had been levelled. The management of a mighty kingdom was consigned into the hands of a motley administration, ministers without knowledge, and men without integrity, whose counsels were timid, weak, and wavering; whose folly and extravagance exposed the nation to ridicule and contempt; by whose ignorance and presumption it was reduced to the verge of ruin. The kingdom was engaged in a quarrel truly national, and commenced a necessary war on national principles; but that war was starved, and the chief strength of the nation transferred to the continent of Europe, in order to maintain an unnecessary war, in favour of a family whose pride and ambition can be equalled by nothing but its insolence and ingratitude. While the strength of the nation was thus exerted abroad for the support of worthless allies, and a dangerous rebellion raged in the bowels of the kingdom, the s——n was insulted by his m——rs, who deserted his service at that critical juncture, and refused to resume their functions, until he had truckled to their petulant humour, and

dismissed a favourite servant, of whose superior talents they were meanly jealous. Such an unprecedented secession at any time would have merited the imputation of insolence ; but at that period, when their s—n was perplexed and embarrassed by a variety of dangers and difficulties ; when his crown, and even his life, was at stake, to throw up their places, abandon his councils, and as far as in them lay, detach themselves from his fortune ; was a step so likely to aggravate the disorder of the nation ; so big with cruelty, ingratitude, and s—n, that it seems to deserve an appellation which, however, we do not think proper to bestow. An inglorious war was succeeded by an ignominious p—ce, which proved of short duration ; yet in this interval the English nation exhibited such a proof of commercial opulence, as astonished all Europe. At the close of a war which had drained it of so much treasure, and increased the public debt to an enormous burden, it acquiesced under such a reduction of interest as one would hardly think the ministry durst have proposed, even before one half of the national debt was contracted.

A much more unpopular step was a law that passed for naturalizing the Jews ; a law so odious to the people in general, that it was soon repealed, at the request of that m—r by whom it had been chiefly patronized. An ill-concerted peace was in a little time productive of fresh hostilities and another war with France, which Britain began to prosecute under unfavourable auspices. Then the whole political system of G—y was inverted. The k— of E—d abandoned the interest of that house which he had in the former war so warmly espoused, and took into his bosom a p—e whom he had formerly considered as his inveterate enemy. The unpropitious beginning of this war against France being imputed to the misconduct of the ad—n, excited such a ferment among the people as seemed to threaten a dangerous insurrection. Every part of the kingdom resounded with the voice of dissatisfaction, which did not even respect the throne. The k— found himself obliged to accept of a m—r presented by the people, and this measure was attended with consequences as favourable as his wish could form. From that instant all clamour was hushed ; all opposition ceased. The enterprising spirit of the new minister seemed to diffuse itself through all the operations of the war ; and conquest every where attended the efforts of the British arms. Now appeared the fallacy of those maxims, and the falsehood of those assertions, by which former ministers had established and endeavoured to excuse the practices of c—n. The supposed disaffection, which had been insisted on as the source of parliamentary opposition, now intirely



irely vanished; nor was it found necessary to use sinister means for securing a majority, in order to answer the purposes of the administration. England, for the first time, saw a minister of state in full possession of popularity; the faithful servant of the crown, the universal darling of the people. Under the auspices of this minister, it saw a national militia formed, and trained to discipline, by the invincible spirit of a few patriots, who pursued this salutary measure in the face of unwearied opposition, discouraged by the jealousy of a court, and ridiculed by all the venal retainers to a standing army. Under his auspices it saw the military genius of Great Britain revive, and shine with redoubled lustre; it saw her interest and glory coincide, and an immense extent of country added by conquest to her dominions. The people, confiding in the integrity and abilities of their own minister, and elevated by the repeated sounds of triumph, became enamoured of the war, and granted such liberal subsidies for its support, as no other minister would have presumed to ask, as no other nation believed they could afford. Nor did they murmur at seeing great part of their treasure diverted into foreign channels; nor did they seem to bestow a serious thought on the accumulating load of the national debt, which already exceeded the immense sum of one hundred and twenty millions.

In a word, they were intoxicated with victory; and as the king happened to die in the midst of their transports, occasioned by the final conquest of Canada, their good humour garnished his character with a prodigality of encomiums. A thousand pens were drawn to paint the beauties and sublimity of his character, in poetry as well as prose. They extolled him above Alexander in courage and heroism, above Augustus in liberality, Titus in clemency, Antoninus in piety and benevolence, Solomon in wisdom, and St. Louis in devotion. Such hyperbolical eulogiums serve only to throw a ridicule upon a character, which may be otherwise respectable. The two universities vied with each other in lamenting his death, and each published a huge collection of elegies on the subject: nor did they fail to exalt his praise, with the warmest expressions of affection and regret, in the compliments of condolence and congratulation which they presented to his successor. The same panegyric and pathos appeared in all the addresses, with which every other community in the kingdom approached the throne of our present sovereign; insomuch that we may venture to say, no prince was ever more popular at the time of his decease. The English are naturally warm and impetuous; and, in generous natures, affection is as apt as any other passion to run riot. The sudden death of the king was lamented as a na-

national misfortune by many, who felt a truly filial affection for their country; not that they implicitly subscribed to all the exaggerated praise which had been so liberally poured forth on his character; but because the nation was deprived of him at a critical juncture, while involved in a dangerous and expensive war, of which he had been personally the chief mover and support. They knew the burden of royalty devolved upon a young prince, who, though heir-apparent to the crown, and already arrived at the years of maturity, had never been admitted to any share of the administration, nor made acquainted with any schemes or secrets of state. The real character of the new king was very little known to the generality of the nation. They dreaded an abrupt change of measures, which might have rendered useless all the advantages obtained in the course of the war. As they were ignorant of his connexions, they dreaded a revolution in the ministry, which might fill the kingdom with clamour and confusion. But the greatest shock occasioned by his decease was undoubtedly among our allies and fellow-subjects in Germany, who saw themselves suddenly deprived of their sole prop and patron, at a time when they could not pretend, of themselves, to make head against the numerous enemies by whom they were surrounded. But all these doubts and apprehensions vanished like mist before the rising sun; and the people of Great Britain enjoyed the inexpressible pleasure of seeing their loss repaired in such a manner, as must have amply fulfilled the most sanguine wish of every friend to his country.

The commerce of Great Britain continued to increase during the whole course of this reign; but this increase was not the effect of extraordinary encouragement. On the contrary, the necessities of government, the growing expences of the nation, and the continual augmentation of the public debt, obliged the legislature to hamper trade with manifold and grievous impositions: its increase, therefore, must have been owing to the natural progress of industry and adventure, extending themselves to that farthest line or limit beyond which they will not be able to advance: when the tide of traffic has flowed to its highest mark, it will then begin to recede in a gradual ebb, until it is shrunk within the narrow limits of its original channel. War, which naturally impedes the traffic of other nations, has opened new sources to the merchants of Great Britain: the superiority of her naval power hath crushed the navigation of France, her great rival in commerce; so that she now supplies, on her own terms, all those foreign markets at which in time of peace she was underfold by that dangerous competitor. Thus her trade is augmented to a surprising pitch; and this great augmentation alone has enabled her to maintain the war at such



such an enormous expence. As this advantage will cease when the French are at liberty to re-establish their commerce, and prosecute it without molestation, it would be for the interest of Great Britain to be at continual variance with that restless neighbour, provided the contest could be limited to the operations of a sea-war, in which England would be always invincible and victorious. Foreign nations will doubtless be surprised to learn, that above eight thousand ships are employed by the traders of Great Britain; and that the produce of the sinking fund, which is the overplus produced by all the different funds appropriated to defray the interest of the national debt, exceeds annually three millions sterling.

The subsequent view of religion, learning, mechanic arts, and the progress of genius, is exceeding masterly; but to quote it would be unnecessary, as we are already anticipated by a variety of periodical publications.

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ART. X. *Adhesions, or Accretions of the Lungs to the Pleura, and their Effects on Respiration considered, both with respect to Theory and Practice, in a Letter to Dr. George Baker, Fellow of the Royal College of Physicians in London, and F. R. S. 8vo. Pr. 1s. Becket and De Hondt.*

WE have met with repeated occasions to applaud the zealous endeavours of Dr. Flemming, to promote the interests of the healing art; and he hath now furnished us with a fresh opportunity of doing justice to his perseverance. The subject indeed is of some importance, as it is still matter of debate among the learned; but this is more than we can say of the doctor's pamphlet, as he has advanced nothing decisive, or indeed offered more than physiological conjecture, supported by some ingenious observations, on cases deduced from that repository of medical remarks, the *sepulchretum* of the learned and diligent *Bonetus*. Boerhaave, and his celebrated disciple Haller, differ about the effects produced by adhesions, or accretions of the lungs, on respiration. The former affirms, that in certain circumstances they create a difficulty of breathing and asthma, while the latter is as positively of opinion no such effect can arise from this cause; and he confirms his sentiments, not only by physiological reasonings, but by certain anatomical remarks, which seem to determine clearly in his favour. Having evinced that no elastic air, of the nature of our atmosphere, is lodged within the cavity of the sound living human body, between the lungs and the internal surface of the pleura, he concludes, "that by the converse of this proposition, as air, when

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It gets between the lungs and *pleura*, suppose from penetrating wounds of the *thorax*, is hurtful to respiration, by a parity of reason the adhesion of that *viscus* to the *pleura* is not in the least detrimental to it, because it excludes all interposition of air, and does not permit the lungs to recede from the *pleura*. It hath been observed above (to wit, p. 121, and 122, of the same volume) that such adhesions are extremely frequent in grown-up persons. In the *dorcas* (antelope) a swift animal, the lungs were found adhering to the *pleura* by the Paris academicians. And like instances have been met with, and are recorded by many authors of the best credit, (who are cited in the note) in the bodies of malefactors, that were executed, and others, who immediately before their death breathed freely and well: inso-much that it has been long the opinion of several celebrated practitioners (whose names are likewise set down at the bottom of the page) that such adhesions are entirely harmless."

On the other hand Boerhaave, besides asserting that such adhesions are frequently found in asthmatic subjects, supports his opinion by arguments, deduced from the nature of respiration, and the structure and situation of the parts immediately concerned in that function. In his *Institutes* he specifies broad accretions of the lungs to the *pleura*, as one of the multifarious causes of dyspnœa or asthma. In his *Prelections*, published by Haller, he observes, in explaining this passage, "that in such a situation, while the thorax is enlarging, during inspiration, the lungs cannot descend and follow the diaphragm; whence an incurable difficulty of breathing arises." Besides, Dr. Flemyng quotes another passage from the same great writer's public lectures, in which he alledges, "the reason why the lungs do not adhere to the *pleura*, in a natural state, is because there is then a moisture interposed between them; where that is wanting, accretions are formed; and these patients, before their death, labour under intolerable asthma."

To these sentiments our author seems to incline, though he does not presume to determine positively between writers of so great eminence. After some general remarks on the action of the intercostal muscles in respiration, and insisting upon the authority of Haller himself, that no elastic air is interposed between the surfaces of the lungs and *pleura*, he observes, "that supposing there are broad close adhesions, or rather accretions of the lungs to the *pleura*, and particularly in the lower and under part of the *thorax*, near where the action of the diaphragm is exercised, in that case the lungs, during inspiration, cannot descend so freely, and so far as if they were wholly detached. At the same time the diaphragm, it would appear, cannot have its full scope of play, because there will be a less quantity



quantity of air drawn into the *thorax*, the lungs not being so much inflated, as they are when in a free natural state. And when the *thorax* is as much enlarged as the descent of the lungs will permit, inspiration breaks off; the diaphragm ceases to act, and expiration succeeds. But while that goes on, the diaphragm cannot be pushed so freely and far into the *thorax* as in a sound state, by the muscles of the *abdomen* pressing the stomach and liver against it, because the lungs being fixed to the *pleura* must in some measure resist its ascent: so that, it would appear, the motion of that important muscle must be cramped in both stages of breathing. Now as the diaphragm in a natural state contributes more to the change of the capacity of the *thorax* than all the other causes put together, it would seem almost certain, that when its motion both upwards and downwards is thus confined, the due facility of respiration must be proportionably clogged and impaired.

‘ The greatest difficulty attending this opinion arises from broad and close adhesions of the lungs to the *pleura* having not been seldom met with in bodies where respiration had not been observed to be affected at all. And particularly the argument drawn from the antelope appears to me so very cogent, that if there was reason to believe such adhesions are natural to that swift species of animals, I should give it up as altogether untenable. But looking into Pitfield’s translation of the French memoirs (for the original is hard to come at in the country) I there find it expressly remarked that they were found only in one antelope out of five that were opened. They therefore may be fairly deemed morbid, and for that reason the inference drawn from them seems to lose the principal part of its strength.

‘ But let us try what may be further offered towards solving, or at least softening this difficulty. There is most certainly a considerable latitude even in good and laudable respiration; and many degrees intervene between the most perfect kind of breathing, such, for example, as is requisite in the swift runner of a long race, the tumbler and the posture-master; and that which may be tolerably commodious in a sedentary life, in corpulency, or in old age; so that there may subsist impediments to the former without remarkably incroaching upon, or hindering the latter; and accretions of the lungs to the *pleura* may be one species of them. There are a great many conditions necessary to constitute faultless respiration; and if one only is wanting, while all the rest remain in high perfection, the inconvenience arising from that defect may be scarce, if at all perceptible. I have seen a sheep, while it was dragging to slaughter, exert great agility, as well as strength, in order to save itself, discovering no signs of confined or impaired respiration. When it  
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has been killed there have appeared in its lungs, great numbers of hydatids, many of them of the size of small cherries. And butchers inform me that this appearance is frequent. Will it thence follow that such tumors are not to be numbered amongst the causes of *dyspnœa*? See in the *Sepulchretum* of Bonetus an observation perfectly apposite here; in which such hydatids were the sole cause of an intolerable *dyspnœa* in a great cardinal, which proved fatal.

‘ We took notice above that women use the diaphragm in respiration less than men. This is a most wise provision in nature, as it enables them during pregnancy, especially in its last months, to breathe commodiously, tho’ the diaphragm then can scarce act all, being so strongly pressed upwards by the distended uterus. It would therefore appear highly probable, that accretions of the lungs to the *pleura* are attended with much less inconvenience in the female, than in the male sex.

‘ Moreover it may be alledged that when such accretions are formed very early in life, while the ribs and their cartilages are ductile and flexible, and in consequence the *thorax* is more easily dilatable by the action of the intercostal muscles, their bad effects will be less, than when they first take place in advanced years, when all the parts are more stiff and rigid, and less obedient to the efforts of the moving powers. In such a case a boy may gradually be accustomed to breathe as girls do, that is to supply the deficiency of the motion of the diaphragm by a greater rising of the ribs and *sternum* in inspiration; and that habit in time may become natural.

‘ Lastly, It may be added that they will be less hurtful when they are formed very slowly, than when brought on in a very short time, as by a pleurisy or a peripneumony. In the latter case the constitution will be as it were surprised, and greater disturbances ensue. In the former, it will gradually accommodate itself to the evil, and use the best means in order to mitigate its bad consequences, within the power of its own organism.’

This reasoning he endeavours to establish by some observations recorded in the *Sepulchretum* of Bonetus, which, however, he is sensible, do not amount to conviction. Nor are the practical inferences deduced, any more precise or satisfactory. The subsequent extract will give a sufficient idea of the whole tendency of the pamphlet, and the instruction which the practitioner may expect from this publication.

‘ I have been (says Dr. Flemming) at some pains to think of ways and means to remove the accretions of the lungs to the *pleura*; which, if they should not be able to disengage them, yet may render them looser and more flexible; and so productive



tive of lesser inconveniencies. If this could be effected, it would be more than palliating, it would be substituting a less disease in the room of a greater; and perhaps with a proper regimen enable the patient to hold out years. A remarkable diminution of the *dyspnœa*, tho' falling considerably short of perfect freedom of breathing, may be tolerably comfortable, and perhaps grow better in time. I shall lay before you what occurred to me in this research.

' Perusing Dr. Störk's treatises on the virtues of *cicuta*, we find that schirruses and cancers, tho' firmly adhering to the ribs and *sternum*, so as to seem growing to them, and unmoveable every way, have been often cured by its extract. As the cure goes on, the tumors become more and more moveable; and at length are found perfectly loose and free. Now while they are fixt firmly to the adjacent bones, it would appear there is some kind of adhesion of the membranes at their bottoms to those, which cover the bones, pretty much of the nature of the accretions of lungs to the *pleura*: and therefore I should think it highly reasonable to give that extract a fair trial, either by itself, or joined to other resolvent and penetrating medicines, where it is apprehended that such accretions make a considerable part of the disease.

' I am the more inclined to expect relief from this remedy, because I find it observed that there is sometimes a viscid humour about the *pleura* and membrane of the lungs, which, it would appear, lays the foundation of the accretions. In a case recorded by Bonetus from Salmuth, to wit, the fourth of the nine already referred to, it is said, "That in the emperor Ferdinand the lungs adhered to the *pleura* by a viscid *pituia*, which afterwards became *gypseous*." And Valcarengus, a celebrated physician of Cremona, in his elaborate observations on epidemical distempers, relates, that upon opening the bodies of many, who died of malignant pleurifies then raging, he found the external membrane of the lungs as it were plastered over with a viscid substance, as with a new coat, which was sometimes more than an inch thick. The patients expectorated very little, and breathed with difficulty. Their inspiration was more uneasy than their expiration. But, as the extract of *cicuta*, according to Störk's observations, is found to be the most powerful resolvent of all medicines yet known, may it not be tried in such cases? If the glutinous humour, cementing the accretions, be attenuated and dispersed, may they not be rendered more flexible and yielding, and therefore at least more tolerable, if not completely cured? May not the cohering membranes, made thicker through obstruction, when they are become more permeable, become likewise thinner, and therefore more obse-

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quious to the motion of the diaphragm? But this I only throw out as a hint at present; submitting it to the candid and intelligent.

He concludes with hinting some conjectural reasons, why the extract of cicuta hath been found less efficacious in the trials made in this country, than is reported by Dr. Störk, of the experiments made at Vienna; and advises, that extracts of cicuta should be made at the close of the month of May, or the beginning of June.—What share of additional reputation may accrue to Dr. Flemyng from this seemingly premature epistle, we shall leave to time to determine.

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ART. XI. *A Report of some Proceedings on the Commission of Oyer and Terminer and Goal Delivery, for the Trial of the Rebels in the Year 1746, in the County of Surry, and of other Crown Cases. To which are added, Discourses upon a few Branches of the Crown Law. Fol. Pr. 11. 5s. Withers.*

THE subject of this book is equally useful to the law-student, and entertaining to the scholar or gentleman. The reports and cases are stated with great clearness and brevity; and the judicious compiler's observations such as evince his knowledge of the crown law, and profound reflection. The discourses annexed to the reports especially, demonstrate a fund of good sense and knowledge; and the remarks on some passages in the History of the Crown Pleas, by the justly esteemed lord chief justice Hale, are such as ought to be carefully perused by all who may have been seduced into notions unfavourable to the principles of the present happy establishment, by the authority of so great a writer and lawyer.

We cannot sufficiently recommend the learned author's discourses on high treason, manslaughter, accomplices in treason, or aiders and abettors in felony, as opening all the sources of common and statute law, of the laws of nature, principles of morality, and sound reason. With respect to the utility of the subject, we need only quote the words of the preface, which will at the same time convey a favourable idea of the author's understanding.

If what I have offered (says he) may serve to remind gentlemen of rank and character in the profession, of what their own reading and experience may have suggested; and at the same time to lead young gentlemen into a right method of arranging their ideas, and reducing what they read or hear to the well-known principles of law and sound policy, my end as far as regards the profession will be answered,

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\* But I confess my views were carried something further.

\* The learning touching these subjects is a matter of great and universal concernment. It merits, for reasons too obvious to be enlarged on, the attention of every man living. For no rank, no elevation in life, and let me add, no conduct how circumspect soever, ought to tempt a reasonable man to conclude that these inquiries do not, nor possibly can, concern him. A moment's cool reflection on the utter instability of human affairs, and the numberless unforeseen events which a day may bring forth, will be sufficient to guard any man conscious of his own infirmities, against a delusion of this kind. Those therefore whose birth or fortunes have happily placed them above the study of the law *as a profession* will not be offended if I presume that discourses on these subjects, in preference to every other branch of the law, demand *their* attention.

The author's method will appear from what follows.

\* I have in a few instances (says he) taken the liberty of subjoining to the report of the case some observations of my own, by way of proof or illustration, and sometimes of censure. I make no apology for this freedom. I wish the ablest of our reporters had more frequently taken the same.

\* In reporting the arguments of council or the opinion of the judges, I have not scrupulously followed the stile and method of the speaker. I hope however the reader will do me the justice to believe, that the substance of what was delivered is faithfully reported, but for the most part in my own words. Every defect therefore in point of method or expression which the reader will meet with, I alone am answerable for. Though I flatter myself the learned gentlemen whose sentiments I have delivered in my own stile and method will not often find themselves or their characters greatly wronged in that respect.

\* The discourses which follow the report were, for the most part, written some years ago, at different times; as leisure served or inclination led me in the choice of my subject.

\* I never intended to travel through a regular system of the crown law. It is a journey not to be undertaken by any man in a public employ, and already far advanced in years. I am therefore content to make myself accountable for a few plain discourses upon some of the more interesting branches of that part of the law, and of the most general concernment. I mean such parts of the statute of treasons which I have considered, many I have purposely omitted, and the doctrine of homicide in all it's branches.

\* I have in the prosecution of these subjects endeavoured rather ground myself upon principles of law and sound policy than on the bare authority of former writers; who will frequently

frequently be found contradicting each other, and *semetittet themselves*.

‘ I have endeavoured likewise to clear up a few points which have long lain under some obscurity. And where I differ from authors whose merit I acknowledge, and whose memory I highly value, I always do it with diffidence; and never without offering my reasons, which are submitted to the judgment of the learned.

‘ The MSS. cited in the following papers, I am satisfied are genuine. Copies of them are in many hands. And I doubt not the citations will appear to have been faithfully made. If the freedom I have taken with them needeth any apology, they have been of considerable service to me; they have given me light upon many points, which the printed reports do not afford; and they are the remains of gentlemen eminent in the profession. For these reasons I was unwilling they should be wholly lost to the public.’

It would be presumption in us, who do not pretend to a competent knowledge of the subject, to speak decisively upon the execution of this volume; this however we may affirm, that we were much entertained and instructed in the perusal, many of the reports and cases being of such a nature, as cannot but strongly interest the passions.

#### FOREIGN ARTICLES.

ART. XII. *Essais sur divers Sujets Interessans de Politique et de Morale.* 8vo. Paris.

**T**HIS is an ingenious free-spirited writer, who has happily imitated the manner, and adopted that peculiar boldness of sentiment, which hath long distinguished a celebrated essayist of our own country. Less fond, however, of paradox and system, he is little scrupulous about connecting his thoughts to support any particular hypothesis. They are set down as they occurred, without appearing to have any other object in view than the discovery of truth. In the first essay, a very distinct but concise account is given of the rise and progress of philosophy, which he traces through the different ages and nations in which it flourished. Philosophers were the first legislators. In all infant republics, the most eminent for moral and political knowledge enjoyed the privilege of framing laws, which at first were few and simple, but extended themselves in the progress of society, and as human affairs became more complicated. It was this circumstance that disjoined politics and philosophy. All who aspired at honour and authority, applied themselves



themselves to public affairs, while a few, less ambitious and restless, contented themselves with communicating new truths to their countrymen, which they drew from the lores of science, or discovered by dint of reflection. From this separation arose the corruption of government and of science: policy consisted in intrigue and machination, and philosophy dwindled into sophistical jargon; the former wanted the assistance of abstract speculation; the latter, of active knowledge. To this day they have not been thoroughly reunited. A certain contemplative timidity, averse to public life, is still the characteristic of the seats of learning; and statesmen despise that knowledge which they imagine of little use beyond the limits of a college.

Our author very justly censures the little attention given to modern education. The youth of the first quality are intrusted to the care of pedants, instead of philosophers acquainted with human nature. They are taught to make Latin verses, when they ought to be instructed in useful knowledge, and those maxims of philosophy, which would enable them to pass thro' life with reputation. With the ancients this was a principal object; the youth were entrusted to the care of a sage, who had distinguished himself in the capacity of a statesman or general. The greatest regard was paid to the purity of their morals, vigour of body, and instruction of their minds; and all education had a direct tendency to active life, and the production of useful members of society. 'Let this trifling age remember, that Agesilaus was bred under Xenophon, Dion under Plato, Phocion under Xenocrates, and that Alcibiades was formed by the precepts of the illustrious Socrates.' The fostering hand of Cicero reared up divers celebrated Romans; Plutarch could boast of his pupil Trajan, and Longinus of his Zenobia, the glory and the pattern of female wisdom. 'Let these celebrated personages be compared with our modern tutors and preceptors, and the effects and difference be maturely weighed, would it dishonour the retirement of a Tassin, or a Chesterfield, to employ it in communicating the knowledge acquired by experience, and pointing out to a few disciples the *true economy of life*?' An elegant compliment, in which our author probably alludes to the celebrated letters of the Swedish minister, and a small treatise, supposed to be written by the British nobleman. 'The most sudden and happy changes may be expected, when philosophers are cherished and esteemed by sovereigns. Have we not therefore room to hope for a speedy reformation, when we already behold a respectable throne, filled by a prince who is himself a philosopher; a prince, whom the profound study of wisdom has rendered the greatest statesman and general of his

age; a prince who unites the sublime with the amiable qualities, and who joins the genius and valour of Cæsar, to the abilities of Julian, and the virtues of Antoninus.

With this energetic compliment to the Prussian monarch, our author closes the first essay, in which he rather displays a fund of lively polite sentiment, than of deep philosophy. The second essay is more abstracted and ingenious. Here he traces the sources of the passions of love and jealousy, in a manner equally instructive and entertaining; but we shall be able to convey only a faint idea of the original by an abstract. Love, he observes, is composed of a natural desire to propagate the species, and an irresistible propensity to society. A man is seldom determined by beauty in his choice of women; he is chiefly engaged by that sweetness of countenance, amiableness of behaviour, and nameless attraction, which promise felicity in the friend and companion.

It must be observed, that our author is here talking of the more considerate and sensible part of mankind. Love, thus dependent on society, must vary in the mode agreeable to the fluctuations and changes in government. In newly formed societies, notions of property are neither constant nor distinct: women, as well as goods, are almost common; such is the state of savages. When manners become more subdued and softened, when the spirit of property is introduced, we are as desirous of the exclusive enjoyment of the object of our passion, as of the sole property of a house or field. The social virtues gradually disclose themselves; the charms of friendship are united with the ardor of love; and this passion becomes the surest guide to virtue and rational happiness. In the progress of society arts are cultivated, wealth encreases, luxury succeeds, morals degenerate, decency vanishes, and that excess of dissipation and pleasure, which tends to confound all ideas of property, renders women a second time almost common. Such is the circle in which this passion moves, and with it the public happiness.

The form of government, our author observes, as well as the progress of society, determines the manners of a people. It does so in general, we allow the ingenious writer, but it would be impossible to account for all the phenomena of national character, even from these causes joined to the influence of climate. Something must be ascribed to the particular cast and formation of the soul, as it comes from the hands of the Creator, which is no less observable in the rational than in the brute creation. In well regulated societies, proceeds the author, an intercourse between the sexes is not much cultivated. The women live virtuous and retired; the idle and dissolute among the men are forced to have recourse to abandoned prostitutes. This

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was the case with the Greeks and Romans, while liberty flourished; and thus it is with the British nation, the successors to Greek and Roman freedom. Where despotic power prevails, women are slaves, and the meanness of their education disqualifies them from exerting a solid or constant attachment. In monarchies public affairs are in the hands of a few persons; want of occupation, and the liberty which women naturally enjoy under such a government, produces a free and lively intercourse between the sexes. Intrigue is the general employment, and gallantry the sovereign passion. Permanent affection is exploded; love is no longer treated in a serious manner; and that levity remarkable in amours, soon extends itself to the most important affairs. The taste for virtue, which requires perseverance and constancy, declines; nor is this freedom of intercourse even productive of true politeness. We become polite only by conversing with those we esteem, whose virtue inspires awe, confounds self love, and blasts the effects of pride.

In the same manner this ingenious writer fixes the origin of jealousy in the general ideas entertained of property. It is the spirit of property which makes us covet the exclusive possession of whatever we claim as our own. The effects of jealousy differ in different countries, and at different periods in the same country. A small tract of country in Africa, separates nations subjected to all the rage of jealousy, from others who take pleasure in lending their wives to their friends, and to strangers. The modern Italians are remarkable for their jealousy, tho' not the least vestige of this disposition can be traced from the writings of their ancestors. This is a mistake of the writer, as is evident from Ovid, Horace, Catullus, Tibullus, and Propertius, as well as from many instances quoted by historians. However, it must be confessed, that the Romans were by no means tainted with jealousy as a nation, though numberless instances may be collected from individuals. To solve this phenomenon, recourse must be had, as our author thinks, rather to moral than to physical causes. The members of a society, says he, where the spirit of property is not firmly established, cannot apply that idea to the possession of women. Savages who have no fixed notion of property, are unacquainted with the passion of jealousy. It was easy for Lyncurgus, after having introduced a community of goods, to establish likewise a community of women. Where the form of government tends to freedom, the fair sex will be less addicted to jealousy. The contrary will happen in countries of slavery, where men, after the example of the sovereign, abuse with impunity the privileges which property bestows. This effect will be still more remarkable, if polygamy be joined to despotism; but where freedom and wealth

have introduced luxury, vice, and immorality, jealousy is unknown; and the women, following the example of the men, become almost common. A wise man will give himself no uneasiness about a person he despises, or persist in endeavours to preserve a treasure so precarious. The few doomed to feel the effects of this exploded passion, become ridiculous.

The author goes on to shew the influence of jealousy in the national character. A people tinctured with the poison of jealousy, will be melancholy, cruel, suspicious, and revengeful. On the other hand, where the general dissoluteness and depravity of manners, banishes jealousy, the people become still more corrupt and vicious. Shame will no longer restrain the violence of desire; mutual confidence, attachment, and esteem between the sexes, will be neither practised nor approved. The legal union of men and women will fall into contempt and ridicule, and the corruption consequent on celibacy, must follow. It is observable that the ingenious author keeps always in view the reigning manners in his own country, of which he seems to entertain but a very indifferent opinion.

The subject of the next dissertation is more practical and useful. Here the author considers those peculiar circumstances and projects, which have chiefly contributed to work an entire change on the face of the globe. Among the most powerful of these, he mentions the cultivation of the earth and the art of husbandry. The English (says he) demonstrate, that agriculture is the only solid foundation of populousness, commerce, riches, and power. It is well known that England owes its progress in that art to the instructions and example of Hartlib, the friend of the great Milton. Thus have the endeavours of a private person contributed to the greatness of his country.

The essayist vindicates the character of a projector, by shewing, that most of those great designs, which have promoted the felicity and power of different nations, were originally proposed by some speculatist, regarded possibly in his own time as a visionary. One of the best projects ever executed, he says, was that of Oliver Cromwell, who made patriotism itself the instrument of enslaving a free people. He speaks with the highest encomiums of that wild project of Vauban's, who, in the desperate state of Philip the Fifth's affairs in Spain, advised that monarch to remove the seat of his empire to America. Had this scheme been pursued, our author thinks our arts, manufactures, and commerce, would have been transplanted to that quarter of the globe, and Europe reduced to its ancient ignorance and barbarism:—a consequence to which we can by no means accede. He vindicates, with great justice, the conduct of the jesuits in Paraguay. They are accused, says he, of immoderate



derate ambition ; but what can be a finer project, or more conducive to the happiness of humanity, than assembling into a regular community, savages who were dispersed wild in woods, caves, and forests ; of checking their cruel wars, softening their manners, enlightening their minds, opening to their souls a prospect of the felicities promised by the gospel, and forming them into a society, which emulates the golden age in simplicity, purity, equality of individuals, and community of property ? Do not these projectors deserve to be called the restorers of primæval happiness, the legislators of human felicity ? and is not ambition, productive of so much good, a noble and virtuous passion ? The subsequent reflections on husbandry, and the importation and cultivation of exotic natural productions, is sensible and specious ; but many of the particulars specified, we fear, cannot be reduced to practice. He speaks of a plant of a dark green colour, a native of France, from which indigo might be produced by fermentation ; but he neither mentions the name of the plant, nor describes it so explicitly, as to convey any idea of it to the reader. How, in the present state of things, a commerce merely internal, can render a state great and powerful, is beyond our comprehension ; nor does the instance, which the author gives of Japan, at all answer his purpose ; for that island carries on a great trade with China, other parts of the continent, and with the Dutch.

We cannot avoid quoting the following reflections : The annals of mankind furnish not a single example of a wealthy commercial people, immersed in luxury, which was distinguished either for its knowledge or achievements. Persia, so famous for its riches and luxury, cannot instance one person whom history has deigned to record. The opulent city of Tyre contained numbers of merchants, but no shining character. Carthage was the seat of cruelty, perfidy, and barbarism. The philosophers who flourished in Alexandria, were all foreigners. The rich Marseilles produced only one man worthy of being transmitted to posterity. Ancient Greece, though barren, poor, and destitute of trade, was the nursery of great men. The æra of the glory and happiness of a nation, is seldom that of its greatest wealth and luxury ; the first rather succeeds times of trouble, civil wars, and intestine commotion, when personal merit has an opportunity of displaying itself uncontrouled. A singular nation, indeed, the English, are an exception to this rule ; but they are indebted for that advantage to the excellence of their constitution, which tempers, hitherto, the baneful effects of an immense commerce, but which cannot continue to do so long, (long may the time be before this prediction is fulfilled.) Moderate traffic, continues our author, may increase

populousness, by the facility of procuring subsistence; but the excess of commerce must be prejudicial, because it diminishes the number of husbandmen; the original source of wealth and happiness.—Had the author cast his eyes upon Holland, a barren country, gained out of the sea, he would find reason to alter his sentiments.—The fact, however, he alledges, is past all doubt with respect to France, Spain, and even England, in comparison to the fifteenth century.

In the latter part of the dissertation, he seems to have Mr. Hume in his eye, as he endeavours to refute most of the ingenious arguments advanced by that writer, in his Essay on the Effects of Luxury. Upon the whole, there are many disputable positions in our author; but, on the whole, this performance must be confessed equally original and beautiful in the sentiment and diction. From his preface we have reason to expect a future publication of the same nature, of which we wish heartily the completion.

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ART. XIII. *Reflexions Critiques sur le Système de l'Attraction, avec une Nouvelle Idée sur la Précession des Equinoxes, sur le Temps et sur la Pesanteur. Par M. Maffiere. 8vo. Amsterdam.*

TO revenge their repeated defeats and losses in the field, the French are making daily attacks upon the British literature and philosophy; but hitherto with little success. Imagining they shall be able to replace the faded laurel with fresh gathered bays, they make continual assaults upon that glorious monument of genius erected by the great Newton, and have been shamefully baffled in every attempt. Mr. Maffiere is not more fortunate than the adventurers who preceded him; nor need we be surprised at his failure, as he assures us, that he has not been regularly trained to the art which he professes; which, indeed, is evident from the strange manner in which he makes his approaches. He informs the reader of little less than that his book is the joint issue of indolence and ignorance; that he has written upon scientific matters without any knowledge of science; and assaulted the Newtonian philosophy, without knowing any more of the principles than are contained in the superficial elements of Mr. Voltaire. "For my part, says he, who am no calculator, I cannot bear, without injury to my pride, that a merchant's clerk, with no other knowledge than a little arithmetic, shall become a better philosopher than me who have studied for two years under a peripatetic philosopher, and have made myself acquainted with  
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the categories of Aristotle, universals, *ubications*, absolute accidents, and substantial forms." There is some humour in this observation, but it is founded upon a mistaken supposition that Newton's principles are reared on calculation.

This writer alledges, that he was pleased on the first perusal of the Newtonian system, to see such a variety of phenomena explained on principles so simple, and all deduced from the same cause, altho' that cause was occult. But this pleasure vanished on a second reading, and he was shocked at the absurdity of employing the same principle of attraction as the cause why heavy bodies tend to the center of the earth, and the heavenly bodies move in their orbs. "It is impossible, says he, that a being so rare, subtile, and devoid of solidity as attractive matter, should produce such rapid violent motion on bodies so far distant, so vast and unwieldy as the planets." The cause appears to him to be no way proportioned to the effect. He pretends to be astonished at Newton's self-contradiction in making centrifugal act as an auxiliary to projectile force. He can easily conceive that a body shall move in a circle in consequence of the first impulse it has received, and have a continual tendency to the center; but that this body should move in an ellipsis in consequence of the impulse and centripetal tendency, is to him a mystery; for at certain periods of the revolution, it would be nearer the center than at others, and of necessity the centripetal force would prevail.—This much is sufficient to convince our philosophical readers, that Mr. Massiere's whole motive in writing this critique was to raise such objections as the Newtonian ladies of France should not be able to refute: for sure we are, that few of the male-philosophers of either nation will be at a loss to discover, that nothing can be more true than the honest confession with which he sets out—"That he treats of scientific matters without the least knowledge of science."—All his cavils, indeed, are the result of profound ignorance instead of profound thinking.

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Monthly CATALOGUE.

Art. 14. *A Discourse on the Cultivation of Waste and Barren Lands. Translated from the French of the Marquis De Turbilly, for the Benefit of the Farmers of Great Britain and Ireland, where these uncultivated Lands too much abound. Inscribed to the Hon. Thomas Cholmondeley, Esq; Parr. I.* 8vo. Pr. 2s. 6d. Doddsley.

**T**HIS Cheshire farmer addresses his publication to the gentleman mentioned in the title page, with the manly freedom of a true British yeoman, tempered with more polite-

ness than we should expect from his profession. After some genteel compliments to his patron, he observes, that in ancient days foreign conquests entailed foreign luxury on the conquerors; in our happier times we have beat the French into a love of agriculture, and our soldiers will return home not sops but farmers. He acquaints us, that the marquis de Turbilly, author of the little treatise which our sensible farmer has naturalized, was an old officer in the French service, who possessed a small patrimonial estate, to which he retired at the close of every campaign during the last war, in order to give directions for cultivating and improving his lands, agreeable to the methods he had seen successfully practised in other countries. 'When the war was over he quitted the service, retired into the country, and pursued his plan of improvement so happily, as to be at this day possessed of a very ample fortune.' In his travels the marquis bent his genius to the good of society, and examined improvements in husbandry, with that spirit of curiosity and attention, natural to a lover of agriculture, and eager to promote an art of so much consequence to individuals and the public. His labour met with its reward in the increase of his own fortune, and the general good he has done by a treatise which hath revived the applause of the judicious in his own country, and is approved by the intelligent in Great Britain.

The treatise is divided into two parts; the first of which comprehends the practical operations, and the different methods of treating waste lands, whether the soil be bad, indifferent, or good. The second part contains a variety of matter, both practical and speculative; though the latter has the strictest regard to analogical reasoning, and is, properly speaking, a series of deductions from approved experiments. Only the first of these is now exhibited by the English translator, possibly as a trial of the success of the publication, and to see how a treatise, written from actual experience, will be relished at a time when the press is daily pouring out compilations, and proposals for compilations, by authors who never possessed a foot of land, except in the bleak common of Parnassus, and can scarce distinguish a plough-share from a mattock. We cannot enter upon particulars, as we profess ourselves no adepts in agriculture; but from the good sense and perspicuity, so visible in the performance, we think it may be safely recommended to the attention of landed gentlemen. Neither can we determine, whether the English technical phrases, introduced in the translation, express justly the meaning of the original; but as these relate chiefly to instruments and utensils of husbandry, a little experience will correct any errors which may have crept into the labours of our Cheshire farmer.

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Art. 15. *A Treatise concerning Religious Affections: In three Parts. Part. I. Concerning the Nature of the Affections, and their Importance in Religion. Part II. Shewing what are no certain Signs that religious Affections are gracious, or that they are not. Part III. Shewing what are distinguishing Signs of truly gracious and holy Affections. By the late Rev. Jonathan Edwards, A. M. and President of the College of New Jersey. Abridged by William Gordon. 12mo. Pr. 2s. 6d. Field.*

This writer undertakes a difficult and useful task, namely, to distinguish between counterfeit religious appearances, and *substantial marks of a new nature*; between the general exercises of true piety, and the false workings of an enthusiastic imagination; and between the *circumstantials* and the *essentials*, in the believer's experience. The reviewers are not qualified to judge, whether the signs given by this well-meaning writer be characteristical; but the publication is so seasonable, that we think it our duty to recommend it at a period, when the workings of the spirit have risen to a degree of phrenzy, and given birth to a variety of the most absurd sectarists.

Art. 16. *The Female Pilgrim, or, the Travels of Hephzibah, under the Similitude of a Dream: In which is given, an historical Account of the Pilgrim's Extract, and a Description of her native Country, with the State of the Inhabitants thereof, &c. &c. Interspersed with Variety of Reflections, Dialogues, Songs, &c. The Whole calculated equally for Instruction and Entertainment, and suited to all Capacities. Illustrated with Copper-plates. To which is added, by the Author of the Spiritual Magazine, a Supplement to the Female Pilgrim, or, the Travels of Evangelistus. 8vo. Pr. 7s. Johnson.*

This allegory is so much out of the common way of sense, that we must acknowledge ourselves no competent judges of the merit of the performance, or the design of the author.

Art. 17. *The Matrons, Six Short Histories. 8vo. Pr. 3s. Dodley.*

Only the last of these six histories is probably new to many of our readers. This, if we mistake not, alludes to the unfortunate end of a nobleman of distinguished abilities, deeply engaged in the opposition to the ministry of Sir Robert Walpole. We may be mistaken in this conjecture, though the story reminds us of that event from many particular incidents; but we cannot be wrong in affirming, that it is by much the most interesting, and the best told, in this little collection; which

we are sorry to find, from so polite a batchelor as Mr. Doddsley, bears hard upon the reputation of the most amiable part of the creation.

Art. 18. *Poems attempted in the Style of Milton. By Mr. John Philips. With a new Account of his Life and Writings. 8vo. Pr. 2s. 6d. Tonson.*

The Splendid Shilling, and the poem on cyder, are sufficient to eternize the memory of this ingenious bard, whose character appears to have been as amiable as his writings are pleasing. Sorry we are that so neat and pretty an impression of his works, embellished with copper-plates, should be replete with typographical blunders.

Art. 19. *Rules for bad Horsemen. Addressed to the Society for the Encouragement of Arts, &c. By Charles Thompson, Esq; Pr. 2s. Robson.*

The author, in a genteel compliment, obviates the objection against his addressing to the society for the encouragement of arts, a treatise which pretends not to the merit of disclosing an *invention*. He writes sensibly and intelligibly; adopts no terms but such as are familiar to every man who ever crossed a horse; and gives no directions but what are prescribed by reason. We may suppose that the late publication of the earl of Pembroke hath suggested some hints to our writer; the same humane treatment of this generous animal, and mild soothing measures, are recommended. Here the inexperienced rider will meet with useful directions for mounting, dismounting, managing the reins, gaining a proper seat in the saddle, breaking the horse of starting, and for shoeing him in the manner most likely to escape corns and tender feet. We profess ourselves no adepts in horsemanship; but these rules appear to us so consonant to reason, that we cannot help recommending them to our readers, who are fond of this manly healthful exercise.

Art. 20. *Letters to Two Great Men. The First to the Earl of E——t: The Second to the Earl of B——e. In which is a beautiful Anecdote concerning his Majesty King George III. 8vo. Pr. 1s. Henderson.*

Neither of the noble lords to whom these impertinent letters are addressed, have much reason to thank our writer for his stale advice, and loathsome panegyric.

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Art. 21. *The Cocker's Companion; or, a Treatise on the Royal Sport of Cock-Fighting. Digested under the following Heads, viz. On the Choice of Cocks; on breeding them; on dieting and ordering a Cock for Battle; on matching Cocks; on preparing a Cock for Fight; on treating Cocks after Battle, and healing their Wounds; on curing Diseases incident to all Birds of the Game. With Reflections on Betting, &c. The Whole intended to assist the Skilful, and instruct the Ignorant. By William Wentworth, Esq; 8vo. Pr. 1s. Williams.*

From the sage preface to this treatise on a barbarous diversion, the reader would take William Wentworth, Esq; for an amiable philosopher, studious to promote the innocent pleasures of the human species, and discover new sources of recreation. The trifling blunders in his learned Latin quotations, only shew that his mind was deeply employed on more important matters than grammatical purity. His cares extend to the earliest period of incubation; and so explicit are his rules, that we cannot help thinking he has devoted some part of his time to the very act of hatching.

Art. 22. *A Familiar, Poetical Epistle to Miss Latter, on her Return from London to Reading, Berks. 4to. Pr. 6d. Nicholl.*

We cannot but approve of our poet's intention to discountenance dullness, satire, and scandal; and that we may contribute our mite to so laudable a purpose, we expressly enjoin all our readers not to give themselves the trouble of perusing this compliment to Miss Latter, at the expence of her sex.

Art. 23. *Poems: The Chimney-Sweeper and Laundress. The Practice of Physic. The Poet at Guildhall. 4to. Pr. 6d. Flexney.*

In the last of these pieces there is a ludicrous inventory of the poet's effects, which, we apprehend, is the only thing in the publication which can answer the writer's intention of diverting the reader.

Art. 24. *The religious Government of a Family; particularly the Obligation and Importance of a Family Worship. In three Discourses. Preached at Carter-Lane. By Edward Pickard. 8vo. Pr. 1s. Buckland.*

The piety and good sense of this writer, we hope, will give weight to his argument.

Art.

Art. 25. *A Second Warning to the World by the Spirit of Prophecy, in an Explanation of the Mysteries in the Feast of Trumpets, on the first Day of the seventh Month, which will be celebrated in the New Jerusalem, between the Years 1762 and 1766.* By Richard Clarke, Preacher of the Gospel of the Ages, according to the Law and the Prophets. 4to. Pr. 2s. 6d. Townsend.

This curious writer may be a prophet; but we will venture to affirm he is no conjurer: we venture therefore in our turn to give him warning, that such another publication may provoke us to more asperity.

Art. 26. *A Sermon preached before the Honourable the Lord Mayor, the Aldermen, and Governors of the several Hospitals of the City of London, at the Parish Church of St. Bridget, on Wednesday in Easter Week, April 14, 1762.* By Lewis Bruce, D. D. Preacher of his Majesty's Chapel in Somerset-House, and Chaplain to the Lord Mayor. 4to. Pr. 6d. Gardner.

Although we are of opinion, the rage for endowing and supporting public foundations for the maintenance of the poor and infirm, hath risen to an excess dangerous to industry and commerce, we cannot refuse our applause to this warm and sensible exhortation to charity, the most amiable virtue of human nature.

Art. 27. *The Country Seat: or, Summer-Evening Entertainments. Translated from the French.* 2 Vols. 12mo. Pr. 5s. Lownds.

This a a harmless *jeu d'esprit*, in which the writer has unfolded some blossoms of genius.

Art. 28. *An Essay on Happiness. In Four Books.* 4to. Pr. 2s. 6d. Doddsley.

It is an instance of modesty in the author of this performance, to call that an essay, which is indeed a regular poem in blank verse, of considerable merit. It is a well executed, and new attempt, to confirm and strengthen the amiable impressions which every truly pious and benevolent man is inclined to receive of the deity, and of his fellow-creatures. It is introduced by three letters from the author to his friend, explaining the nature of his plan, and obviating the objections that may be made to the manner in which it is executed. These letters are replete with good sense, erudition, and true criticism.

The first book comprehends a proof that benevolence is the true source of happiness; and describes the happiness of man in his primitive state.

In the second book the poet relates the fall of man, and introduction of moral evil by false self-love: then he expatiates

on



on the train of natural evils, internal and external, resulting from it: the necessity of this consequence, of natural upon moral evil: the justice, the mercy of this dispensation. After a warm and poetical address to the Deity, he enlarges upon the vanity and wretchedness of worldly and selfish pursuits; pleasures, riches, and honours.

We wish we had room to gratify the reader with some beautiful pictures which this book contains, particularly the portraits of false pleasure and ambition; or to analyze the philosophy, by which the several parts of the work are connected.

The third book accounts for the production of good out of evil, by the Divine Providence; and displays the bright side of human life, as improved by the principle of benevolence.

The fourth, and last book, demonstrates the efficacy of reason and virtue in promoting happiness, which religion finally establishes in the love of God. This, though the most pious and theological, we take to be the least poetical of the whole.

The work is illustrated with notes, philosophical and theological; and is, upon the whole, in our opinion, highly worthy of the public regard.

Art. 29. *Invincible Reasons for the Earl of Bute's immediate Resignation of the Ministry. In a Letter to that Nobleman.* 8vo. Pr. 1s. Mariner.

In this pamphlet, we think, we recognize the hand of a facetious wag, who has formerly sported in the same kind of irony upon a former minister, whose conduct he now seems to condemn. The piece is a well-turned compliment to the earl of Bute, interspersed with many bitter sarcasms upon his professed adversaries, and a great number of shrewd and satirical observations upon the inconstancy, folly, and ingratitude of the vulgar. We are sorry to see the author has admitted some strokes of personal satire, and endeavoured to ridicule natural infirmities, a species of hostility in writing, which, we think, no provocation can excuse.

Art. 30. *A genuine Letter from Paul Gilchrist, Esq; Merchant at Petersburg, to Mr. Saunders, in London Giving a particular and circumstantial Account of the great Revolution in Russia, and the Death of Peter III. the late Emperor. In which that very extraordinary Affair is set in a true Light: To which is added, A short Account of the Government, Religion, Laws, and Inhabitants of that Nation.* 8vo. Pr. 1s. Williams.

The only gratification which a curious reader will receive from this genuine letter, is the seeing connected, in one detail, the various reports related in the public papers, concerning the late extraordinary revolution in Russia.

To

## To the AUTHORS of the CRITICAL REVIEW.

GENTLEMEN,

**I** AM not a knight-errant, ready armed and accoutred at all points, to sally out in the cause of every hairfore writer who thinks himself injured or aggrieved. My near attachment however to Mr. Farnsworth (whose new translation of Machiavel's works you have spoken of, with a whimsical mixture of censure and praise in your last Review) obliges me to expostulate a little with you upon that article; which, I hope, gentlemen of your professed candour and impartiality will take in good part, and impute to the tenderness I feel for the reputation of a friend, whom his declining state of health will not at present allow to speak for himself.

You say then, in the first place, that "the reverend and learned translator has removed that chaos of rubbish which had overwhelmed his author through the fault of divers commentators, and restored him to his primitive lustre and purity; that he has annexed notes, which shew how well he understands his author, and how deeply conversant he is with ancient and modern learning." Very handsome, I confess! But have you not lamed your compliment, by adding what follows, viz. "In his language he has always preserved the gravity, but does not always rise to the dignity of his original. He wants that spirit, concinnity, and energy of sublime, which often elevate Machiavel above his subject. We refer chiefly to the History of Florence, in which, contrary to the sentiments of most critics, we are of opinion Machiavel has distinguished his genius in a particular manner. We have perused a copy of this work in Latin, which we should not be ashamed to compare with Livy or Tacitus in purity of stile, regularity of composition, sublimity, reflection, and every other requisite of history. Certain passages of this we have compared with the English translation; and whether it be that one has encreased, while the other has diminished the value of the original, we will venture to say that the Latin greatly deserves the preference. At the same time that Mr. Farnsworth will be read with *pleasure* by all those who can be *satisfied* with a perspicuous, strong, and nervous diction."

Now what occasion had you, gentlemen, to go so far out of your province, only to draw an invidious parallel betwixt Mr. Farnsworth's translation and an old Latin one, a fragment of which Mr. Farnsworth gives some account of himself, vol. I. p. 714? If a parallel of any kind was absolutely necessary, would it not have been a fairer measure to have given some passage at length out of the original; the same out of the Latin translation,



tion, as well as the old English one; and lastly, out of Mr. Farnsworth's: after which, the public having weighed the respective merit or demerit of every one, might have passed judgment for itself, as you have done?

*Interdum vulgus rectum videt.*

You allow Mr. F. to have generally preserved the gravity of his author, and that his diction is strong, nervous, and perspicuous. Whenever that is the case, I am sure a writer of history or politics, cannot fall much short of the mark in point of style. History is not to be garnished out as kickshaws are, with jessamines and honey-suckles; like a good piece of English roast beef, it needs no other succour, to make it sufficiently toothsome, than a little simple horse-radish. Besides, where is that spirit, concinnity, elegance, and energy of sublime, to be found in the original, which so often elevate Machiavel above his subject? It is allowed, that Mr. Farnsworth was thoroughly acquainted with his author; and yet he does not seem to have met with them; for he complains in his preface, "that the style of the author (notwithstanding the encomiums which have been bestowed upon him in that respect by some writers) is generally short, broken, sententious, and hard to connect in common periods; that his transitions are sudden; his meaning often deep, abstruse, and intricate; his argumentation close and severe: but says great care has been taken to elucidate his meaning, to explain dark and difficult passages, to connect his periods, and to give his arguments their full scope, by the addition of notes, dissertations, and plans, where they seemed necessary;—and that if he has now and then indulged himself in a moderate and reasonable use of circumlocution, he hopes it will be excused, since it would otherwise have been impossible to do the author justice."—Thus far, Mr. Farnsworth.—I can likewise bear witness myself, that upon looking occasionally sometimes into the original, I have found six or seven periods (and often more) in the same page, beginning with *and*. Now what difficulties these must bring upon a translator, and how consistent they are with elegance and concinnity, must be submitted to the judgment of others. As to that spirit and energy of sublime, which you say often elevate Machiavel above his subject, and in which Mr. Farnsworth is supposed to have failed, I cannot discern any marks of them. The speeches and harangues in the *History of Florence*, it is true, are, for the most part, weighty and moving, and there is a favour of the pathetic in the last chapter of *the Prince*, as well as at the conclusion of *the Art of War*, which have been properly kept up in Mr. Farnsworth's translation.

Concerning the Latin copy which you should not be ashamed to compare with Livy or Tacitus, in purity of stile, regularity of composition, sublimity, reflection, and every requisite of history, I have nothing to say, for I never saw it; but I will venture to affirm, that Mr. Farnsworth has no occasion to be ashamed of having his translation compared either with that or any other in any language; and that he ought to think himself not a little obliged to those that would take that task upon themselves, for their own satisfaction and that of the public.

I might add, if it was necessary, that the expression is very like lord Bolingbroke's, who, speaking of Davila in his fifth letter, says, "Davila, a noble historian surely, and one whom I should not scruple to confess equal to Livy in many respects, as I should not scruple to prefer his countryman Guicciardini to Thucydides in every respect, &c." The rest of the passage may be seen at large in Mr. Farnsworth's preface to his translation of Davila, of which you have made very honourable mention, indeed, in your Review for February (I think) 1758.—In answer to your last remark, let it suffice to say, that few authors are read with *pleasure*, when the reader is only barely *satisfied*.

If there should be room for these strictures in your next, or any other subsequent Review, I make no doubt of your candour and generosity in inserting them, and am, Gentlemen,

Aug. 19, 1762.

Your most humble servant,

H. F.

\* \* The Critical Reviewers are obliged to H. F. whose charge they cannot but regard as a compliment paid to their candour. That applause is ever the most sincere, which is tempered with some degree of censure. We respect Mr. Farnsworth's abilities; we think the public greatly obliged to him for his judicious translation of so valuable an author; but we see no reason to alter our sentiments. Should our readers be of a different opinion, they are at liberty to follow the judgment of the letter-writer, and to prefer the English translation even to the original.

Art. 32. *An Essay upon Oeconomy.* By Dr. Watkinson

We think ourselves obliged to take notice of the third edition of this little ingenious treatise, on account of the several alterations and amendments made by the author, whose greatest pleasure, and principal study, appears to be the promoting virtue, and the felicity of his fellow-creatures.

\* \* In the first Article of our last Review, Notice ought to have been taken of the elegant Edition, which Mr. Millar has published, of the Works of the late ingenious Henry Fielding, Esq; in Four Volumes, 4to. Royal Paper, Price bound 5 l. 5 s.

